The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.
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AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ½ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for February.

23. Sexagesima Sunday.
24. St. Matthias the Apostle.

MARCH.

2. Quinquagesima Sunday.
5. Ash Wednesday—1st day of Lent. Special prayers before the General Thanksgiving. The collect for Ash Wednesday to be used every day in Lent, after the collect for the day.
9. First Sunday in Lent.
12. Ember Day.
14. Ember Day.
15. Ember Day.
16. Second Sunday in Lent.
23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

Poetry.

Lines

On the death of J. M. O., a beloved friend.
Died, Feb. 12, 1851.

"Weep not. She is not dead."—St. Luke, 8. 52.

She is not dead, although the form,
Which they so vainly strove to save,
That shrined a heart so true and warm,
Is laid within the quiet grave.

Not dead,—though stilled the voice may be
That ever spoke in kindly tone,
And vainly loved ones wait to see
The smile that once would meet their own:

Though never more that tongue shall sing
Her infants to their evening rest,
The motherless that once could cling
So fondly to a mother's breast.

Oh no! not dead: those eyes have seen
What we are waiting yet to see;
That spirit, freed from earth, hath been
Where we can only hope to be.

That tongue hath learnt the angel song
They chant, who reach that happy home;
That soul hath joined the white-robed throng,
Where sin and sorrow never come.

We do not fear the coming night
Although the sun withdraws his ray;
We know that with the morning light
The shades of darkness roll away.

And what is death to us on earth?
Brief night before the dawn of bliss:
Oh! death is but the second birth
To brighter, purer life than this.

On her that glorious day hath dawned,
That life that knows no end nor pain;
Why, mortals, why should they be mourned
Who counted death to be but gain?

She liveth still in realms of light,
She hath but reached the spirit shore,
Not lost, but hidden from the sight,
Not dead, but only gone before.

G. W.

Selected Matter.

From the Spirit of Missions.

Bishop Boone and the Shin Question.

It is probably well known to most of the readers of the Spirit of Missions, that our Right Rev. Missionary Bishop in China, in common with all the Protestant Missionaries in that country, is deeply interested in the preparation and publica- of a more correct translation of the Bible into the Chinese tongue than has heretofore existed. To translate God's word into the vernacular languages of the people among whom the Gospel had been disseminated, has always been regarded as among the most important duties of the Missionary and of the Church. Hence, in the earliest ages, the heralds of the cross took measures to give the people the writteg word, as well as the oral doctrine; and the Peshito Syriac and old Italic versions, both of which are probably as ancient as the second century, are noble illustrations of the great Protestant principle, that the sacred Scriptures were intended for the people, and not to remain locked up in languages unintelligible to the multitude.

It is both a cause of gratitude to God, and a source of gratification to those who are engaged in the cause of foreign missions, that some of the Rev. gentlemen once in the field but now in the Paradise of God, and many of their successors who are still labouring to advance the same great work, have done or are doing the Church good service by dedicating a portion of their time and attention to the all-important work of translation. The Rev. Mr. Payne, (who we hope before long, in accordance with the wise and acceptable action of the last General Convention, to recognise as one of our Right Rev. fathers,) who, with the aid of his most estimable and devoted wife, has shown self-denial in the Missionary cause among the benighted Africans, which is worthy of the zeal and devotedness of St. Paul himself, has translated several books of the Old and New Testaments into the Grebo tongue; and these versions may be among the most enduring of his efforts. And Bishop Boone, in China, is, in these labours as well as in others, not a whit behind the most distinguished of his Missionary brethren. My intention in this paper is to say something of this good and able man's efforts in ascertaining, settling and maintaining the proper translation of the original words for *God* and *gods* in the Chinese Bible now preparing. Episcopalians ought to be informed of what Bishop Boone has done in this matter; and knowing it, they may feel an honest pride in his ability and energy, a satisfactory persuasion that he is "working the work of God" in that heathen country, and an unwavering and increasing assurance of ultimate success

In 1848, the Rev. Dr. W. H. MEDHURST, Sen., published at Shanghae a pamphlet of 170 octavo pages, entitled: "An Inquiry into the proper mode of rendering the word God, in translating the sacred Scriptures into the Chinese Language." Dr. Medhurst is, I believe, the oldest English Missionary now in China, having gone to that country more than 30 years ago. This publication abundantly proves that the author is extensively read in Chinese literature, which indeed is universally acknowledged. He here abandons the use of *Shin* as a proper term whereby to translate God. He endeavours to demonstrate its radical unfitness for such a purpose. He maintains that Shin is too vague a term; that it does not express the idea of supremacy; that whatever comes under the category of spirit is called Shin, which term consequently is applicable to the human soul, the manes of the departed, ghosts, hobgoblins, elves or faries, and even to what may be conceived of under the idea of spirit "in heaven, earth, hills, rivers, wind and thunder.'"[*] And yet this word had for many years been in common use among all Protestant Missionaries; it is generally introduced by Drs. Morrison, Marshman, and Milne, in their translations and Chinese Dictionaries. Indeed, Dr. Medhurst himself, in his Dictionary, and in numerous other works of his before published, had unhesitatingly and uniformly employed this term, and even down to within a year of his publishing the pamphlet in which he opposes its use. He says, that if, in Gen. xlvi. 1, "Israel offered sacrifices unto *the God* of his father Isaac," the term *Shin* should be employed as the translation," there is not a Chinese throughout the whole empire, knowing the sense usually put upon the term in his own book, but would consider this as meaning, that Israel offered to the *manes* of his father," and that similar mistakes would arise in other instances.[†] He tells us, moreover, that the Roman Catholic Missionaries, who first employed Shin for God, abandoned it, and discussions arose relative to the comparative excellence for this purpose of certain other words. He maintains that *Te* or *Shang-te*, or *T'heen-te*, the two last of which, he states," are used by the Chinese interchangeably with" the first, "both for the Supreme and inferior divinities," and which he considers "in the estimation of the Chinese as synonymous,"[‡] are appropriate terms by which to express the Hebrew and Greek word for God.[§]

In the same year BISHOP BOONE published at Canton, "An Essay on the proper rendering of the words Elohim and Theos into the Chinese language," in a pamphlet of 69 pages. In this publication he remarks, in the outset, that "one of the two terms must be sought for; either the name of the chief God of the Chinese, or the name by which the whole class of gods is known in their language." He prefers the latter alternative, being "convinced that the generic name for God should be used;" and contends "that the use of the name of the chief Deity of any polytheistic nation to render Elohim would be wholly inadmissible."[‖] He then proceeds to adduce arguments in defence of these propositions.

Having settled this point, as it would seem, very conclusively, the Bishop then considers the question, "What is the generic name for God in the Chinese language?" Following his learned and able predecessors already mentioned, he maintains *Shin* to be the right term; while Dr. Medhurst, in the pamphlet just mentioned, denies this in the most explicit manner, affirming *Te* to be the generic word. In conducting his argument, Dr. Boone lays down two propositions: first, "*Shin* is the name of a *class of invisible beings*, to whom the Chinese, from the highest antiquity to the present time, have always offered *religious worship*; secondly, the class of beings called *Shin* is the highest class worshipped by the Chinese."[¶] The first proposition is "freely admitted by those who oppose the use of this word." It is the second which is denied, and the dissentients affirm, that in Chinese Mythology "there is a class of beings called Te, higher than the class called Shin."[**] It is all-important therefore to sustain this second proposition. The proofs brought forward by the author are arranged under the following heads: "First: the *Shin* are directly affirmed" by Chinese writters "to be the most honorable beings in the universe.[††] Second: the chief God, the being worshipped in the highest sacrifice offered in the state religion, is a *Shin*. Third: it is maintained, that being the highest class of beings worshipped by the Chinese, this class must be regarded as the gods of China, and *Shin* as the generic name for God." The Bishop considers these points in this order, and in confirming and illustrating them gives abundant evidence that he is well versed in Chinese learning, and also in the best European helps to facilitate its acquisition.

It would unreasonably fatigue the reader, were I to follow the learned author in his various illustrations of the position maintained by him, that *Shin* is a comprehensive being, applied alike to all objects of worship, even the very highest. I cannot forbear, however, to cite the following from a Chinese ode, in which the speaker relates the religious acts he had performed to avert a great calamity:—"The drought is great and the heat intense. We have not ceased to offer sacrifices. To the gods above, (celestial,) to the gods below, (terrestial,) we have made offerings. *There is not a god (Shin) we have not honoured: Hautsih* (our ancestor) is not able, and *Shang-te* does not come down to our relief." The Bishop then quotes from the native commentator, and remarks: The paraphrase is very full, and makes it unmistakably plain, that *Shin* is used as the general name of the beings worshipped on the occasion of this great public calamity. It is as follows:—"The drought is very great, aud the heat most intense, and burns to such a degree as to cause sickness among the people. I, because of the people's distress, *seek assistance from (Shin) the gods. To every one that can be sacrificed to*, I have not ceased to make offerings; for there is not a god (*Shin*) to whom I have not exhausted the way of honouring and reverencing him. Now, of the gods (*Shin*) of the ancestral temple, there is none more to be honored than *Hautsih;* although he has never failed to enjoy my offerings, still his strength is not sufficient to overcome the calamity; *of the gods (Shin) sacrificed to in the Kiau sacrifices, there is none more to be honoured than Shang-te;* his strength, sufficient to overcome the calamity, but he still does not enjoy (or favorably receive) my offerings."[‡‡] These quotations do certainly appear to sustain the author's position, and therefore he remarks, that "in this ode we find the plainest evidence that the Chinese have the generic name we seek for, and that this name is *Shin;* and the poet himself and all his commentators, not only use *Shin* as the general name of all the beings worshipped, but also expressly tell us that *Shang-te*, the chief god, is one of this class." He afterwards adds another striking quotation: "If the ruler on high, Shang-te, be a *god*, (*Shin*,) then he cannot be deceived; *but if he be not (Shin) a god, it would be of no use to pray to him.*" After this and similar quotations, the reader, who bears in mind the statement already made, that within a year previous to his publication, before mentioned, Dr. Medhurst had himself employed the term *Shin* for God, may be somewhat prepared for the following quotation from that author's "English and Chinese Dictionary, compiled by him after thirty years' study of the language, under the word God:" "GOD, the Supreme Being, *Shang-te, t'heen-te*," &c." "Some Protestant writers have used *Shin:* THE CHINESE THEMSELVES *for gods or invisible beings in general, use Shin*," &c. The lexicographer then proceeds to give illustrations in the phrases, "the gods of the hills, the gods of the rivers, the gods of the heavens, the eyes of the gods are like lightning, to swear before the gods, the mercy of the gods, the protection of the gods," and many others of the same sort, in each of which the word in the original is Shin.

It would be a marked injustice to Dr. Medhurst, of which the writer would not willingly be guilty, not to take notice of the reason he gives for his change of opinion. I therefore quote from his "Reply to Dr. Boone's Essay," the following passage: "It was not until the commencement of 1847, that I set myself thoroughly to study the subject, by examining all the passages in the Chinese classics in which the word occurs; the result of which has been a settled conviction, growing stronger every day, that the main idea conveyed by *Shin* is *spirit* and not *God*. If I be asked to account for the fact of my being thirty years at the study of a language before I could find out what I now think to be the true meaning of so important a term, I can only plead the force of early education and constant habit, over which I had little control, and the want of time to give the subject that close investigation which I have since been enabled to afford it."[*]

The Right Rev. author now informs his readers that the earlier missionary worthies before mentioned, uniformly rendered Elohim and Theos, by Shin, "whether the true god or a false god was referred to." Some dissatisfaction, however, having arisen with this word, Dr. Medhurst substituted *Shang-te*, which he always explained by *Supreme Ruler*, and in this nearly all the Missionaries, Dr. Boone among the number, concurred, influenced, doubtless, by such high authority. The revision of existing translations became the occasion of a careful examination of the subject, and it being admitted that the substituted term was not generic, the use of it was abandoned.

The question then recurred as to the most suitable generic word; and while the great body of Protestant Missionaries in China accorded with previous usage, and employed *Shin*, there were some who proposed a new term, *Te*. The remainder of the Bishop's pamphlet is occupied in a further defence of the former term, in vindicating it from objections, and in showing that *Te* cannot be regarded as equivalent to the generic word of God, as it is properly a title implying authority.

He concludes by remarking as follows: "Whatever objections may be urged against the use of this word must be answered by the exigencies of the case. *Shin* is the only word the Chinese language affords us, that can be regarded, after a careful examination of the subject, as having any just claim to be considered the appellative name of God. This word we must therefore use to render *Elohim and Theos*, notwithstanding all objections. If we could remodel the literature of the country, we would forbid the employment of *Shin* as the Pantheists have used it; we would forbid its use for the human soul; but we must take the Chinese language as it is. That *Shin* is used for all objects of religious worship, including the manes of the dead, makes it only the more available to prohibit all false worship to which these people are addicted."[†]

In view of the striking discrepancy both of statement and argument appearing in these able and learned publications, the Committee on Versions of the American Bible Society made their report to the Board of Managers, at their meeting in March, 1849. Having at that time access to no other sources of information, their report was less definite than under other circumstances it might have been. The Sub-Committee by whom it was drawn up were therefore compelled to say, "that after a careful examination of those productions, they had not been able to form a decided opinion as to which of the words or phrases proposed ought to be adopted;" feeling very properly, that in the predicament in which they were placed, "it would be presumption in them to express a decision in favor of any one of the terms" in question, "to the absolute exclusion of the others." They therefore suggested for consideration, whether a new term, Oriental, or Greek, or English, might not be substituted in the place of any one of the Chinese terms which had already been employed or proposed.

On this point they remark thus: "The following considerations may seem to justify (this) course, should it be found necessary. It is a possible course, because new terms have often been incorporated into old languages, in order to express thoughts for which there was no word precisely equivalent in the vernacular tongue; and nothwithstanding the peculiarity of the Chinese, there is probably no reason why such an example might not be followed. Indeed, this has actually been done in the Syrian inscription, which gives an account of the introduction of Christianity into China one thousand years ago. To express God, it adopted a Syrian word Aloha.[‡] This fact is expressly stated by Dr. Medhurst in the words just quoted.

Every reader of the pamphlets of Drs. Medhurst and Boone will perceive, that the notions of the Chinese respecting the existence and nature of the Divinity are very vague and inadequate.

On the one hand, the atheistic or philosophical party, while they employ language denoting an intelligent, all creating, and all-influencing being, understand by it nothing more than an abstract necessity; which, however, they are willing to call reason, because, as they say, it would result from the very nature of things. On the other, the great polytheistic mass comprehend among the Divinities all sorts of supposed spiritual beings, to whom anything like worship is tendered. No existing word in the language expresses the idea of Divinity as expressed in the Bible. And this indeed might have been expected. If, therefore, the choice should fall on any one already in use, the true meaning must be explained by paraphrases and adjuncts, by what is said in the Bible of the nature and character of the Divine Being, however he may be designated, and also by oral instruction.

The substitution of a new term would require nothing more than some similar (suitable) explanation. It would be far easier for the Chinese to be made to understand what we Christians mean by the English word *God*, as applied to the Supreme Being and also to supposed Divinities, than for us rightly to comprehend the precise meaning of their *Shang-te* or *Shin*. Such a substitution would tend slowly to supersede the old terms, and along with its gradual use, to introduce true views of the nature and character of the Supreme God."

A pamphlet of 106 octavo pages, being a "Reply to the Essay of Dr. Boone," was published in Canton, in 1848, by Dr. Medhurst. It must, I think, be admitted, that the author shows the Bishop to have occasionlly employed the word *God* as the translation of *Shin*, when the Chinese writer intended merely to express the idea of *Spirit;* and the probability that this was the fact had impressed itself upon my mind on first perusing the essay. Still the general force of his argument is not destroyed; and sometimes the reasoning of the Dr. seems inconclusive, and his statements sometimes contradictory. The Bishop contends that the generic name for God must first be sought, and then applied to the Supreme God in particular. On the contrary, Dr. Medhurst says: "In our estimation, the name used for God by way of eminence must first be discovered, and *if that name be used occasionally for other beings beside the Supreme, it will then appear to be the generic term.*"[*] A very extraordinary remark! Because Jupiter is used for the Supreme God of the Greeks, and also occasionlly for a multitude of other beings, is it therefore generic? In another place Dr. Medhurst says of the Chinese: "they believe in *one Supreme God, the author and ruler of all;*" and again, after speaking of them as "acknowledging and adoring *one Supreme Being, the author and ruler of all*," he adds, "*the doctrine of one Supreme Diety is not to be considered a strange thing to them.*" It is not easy to conceive how such statements are reconcilable with what he had said in his former pamphlet, that "the Chinese *do not appear to ascribe the creation of heaven and earth to any one being.*"[†] But as the design of this article is principally to note the efforts of Bishop Boone, it would be irrelevant to examine in detail the publication of any other writer.

To be continued.

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[*] p. 98. [†] 151, 152. [‡] p. 5. [§] 164.
[‖] p. 3. [¶] p. 8, 9. [**] p. 10. [††] p. 30-32.
[‡‡] p. 32.

[*] p. 58. [†] p. 66.
[‡] Medhurst's Inquiry, page. 127.

[*] Reply, page 4.
[†] Page 2, 3. [‡] Inquiry, page 5.

Communications.

For the Churchman.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

Thus it has been my office, as it has been of others, in humble measure like the task of the pious ones who gathered up the bones and fragments of the venerable martyr when the wild beasts had made their meal, so it has been our office to bring back into their places the scraps and fragments torn out of the heart and body of this renowned Apostle, and exhibit the symmetry and beauty of the true Ignatius once more. When this noble martyr and "Apostle" as Chrysostom calls him, was loaded with his chains at Antioch, he sweetly styled them "his spiritual jewels, and the most fitting ornaments of the servant of God;" and even as he progressed further in his journey, "Now," said he, "I begin to be a Disciple; the nearer to the sword, the nearer to God;" and, to prevent the brethren at Rome from unseasonable good-will in attempting to rescue him, he says, "Do not hinder me, nor love my flesh, for then I shall again have my course to run; for when the wild beasts shall be my sepulchre, then I shall be Christ's disciple; when I shall be with the wild beasts, I shall be with God." But I trow that his mighty heart would have wavered, to see the unity of the Church broken as it is now, and as he himself predicted, and men daring to sanction it by mangled half-sentences out of those writings in which his last breathings were for the unity of the Church in the unity of her altar and her Bishop.

One act of justice more, and I have done. Men had told me, Jerome was at heart a Presbyterian, and I believed it, until I asked him, and he told me a thousand times no. But as in Scripture there are statements seemingly at variance with fundamental doctrines elsewhere clearly inculcated, so in Jerome there may be passages apparently varying from the truth of the Episcopacy running through all his writing. He wrote toward the year 400. His famous Epistle to Evagrius [or, according to the Bened. Ed. to Evangelus], runs thus in the writings of Doctor Miller, whose translation we accept, as far as it goes, desiring the reader to notice that he stops precisely where Jerome comes to the gist and marrow of the matter. To make this evident, we shall enclose in brackets [] the parts quoted by Doctor Miller, which we shall accompany with the omitted parts of the Epistle.

EPISTLE OF JEROME.

"We read in Isaiah, 'The vile person will speak villany.' [I hear that a certain person has broken out into such folly, that he prefers Deacons before Presbyters, that is, before Bishops; for when the Apostles,clearly teaches that Presbyters and Bishops were *the same*, who can endure it, that a minister of tables should proudly exalt himself above those at whose prayers the body and blood of Christ is made[*]? Do you seek for authority? Hear that testimony, 'Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus that are at Philippi, with the Bishops and Deacons.' Would you have another example? In the acts of the Apostles, Paul speaks thus to the Priests[†] of one Church, 'Take heed to yourselves and to all the flock over which the Holy Ghost hath made you Bishops; that you govern the Church which He hath purchased with His own blood.' And lest any should contend about there being a plurality of Bishops in one Church, hear also another testimony, by which it may most manifestly be proved, that a Bishop and Presbyter are the same, 'For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain *Presbyters* in every city, as I have appointed thee. If any be blameless, the husband of one wife, &c. For a *Bishop* must be blameless, as the steward of God.' And to Timothy, 'Neglect not the gift that is in thee, which was given thee by prophecy, by[‡] the laying on of the hands of the Presbytery.' And Peter also in his first Epistle, saith, 'The Presbyters which are among you I exhort, who am also a Presbyter, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed; to rule the flock of Christ and to inspect it, not of constraint, but willingly, according to God'; which is more significantly expressed in the Greek, Επισκοπουντες, that is, superintending it, whence the name of *Bishop* is drawn. Do the testimonies of such men seem small to thee? Let the evangelical trumpet sound, 'the son of thunder,' whom Jesus loved much, who drank the streams of doctrine from our Saviour's breast. 'The *Presbyter* to the elect lady whom I love in the truth.' And in another Epistle, 'The *Presbyter* to the beloved Gaius, whom I love in the truth.' But that one was *afterwards* chosen,[§] who should be set above the rest, was done [Mr. Powell here foists in the words, "after the Apostles' times," and puts "*after*," in italics] as *a remedy against schism;* lest every one drawing the Church of Christ to himself, should break it in pieces. For at Alexandria,[*] from Mark the Evangelist to Heraclas and Dionysius the Bishops thereof, the Presbyters always named [perhaps, *nominated*] one, chosen from among them, and placed in a higher degree, *Bishop*. As if an army should make an Emperor, or the Deacons should choose one of themselves whom they knew to be most diligent, and call him *Archdeacon*."

And a little afterwards in the same Epistle, he says,—But, stop, Doctor! why do you skip? Go straight on, as *we* do in the opposite column. *We* are not afraid of Jerome;—are you?

"For what doth a Bishop do, ORDINATION EXCEPTED, which a Presbyter may not do? Nor is the Church of the city of Rome to be considered one, and the Church of the whole world another. Gaul, and Britain, and Africa, and Persia, and the East, and India, and all the barbarous nations, worship one Christ, keep to one rule of faith. If authority is desired, the world is greater than a city. Wherever there is a Bishop, whether at Rome or at Eugubium, whether at Constantinople or at Rhegium, whether at Alexandria or at Tanis, he is of the same claim (meriti) and of the same priesthood. Neither the power of wealth, nor the weakness of poverty, can make a Bishop more exalted or more depressed. But *they are all* SUCCESSORS OF THE APOSTLES. But you say, How is it that at Rome a Presbyter is ordained on the testimonial of a Deacon? Why do you cast up to me the custom of *one city?* Why do you justify this paucity (of the Deacons), out of which has arisen a disdain for the laws of the Church? That which is scarce is the more sought after. In India spice is more costly than pepper. The paucity of the Deacons causes them to be held in honor; the multitude of the Presbyters causes them to be despised. But even in the Church of Rome, and the Deacons stand; although, as disorders increase by degrees, I may have seen a Deacon, in the absence of a Bishop, sit among the Presbyters, and at domestic feasts give benediction to the Presbyters. Let those who do this too, understand that they do not well, and let them hear the Apostles, 'It is not meet that we should leave the word of God to serve tables.' Let them know why Deacons were appointed; let them read the Acts of the Apostles; let them remember their rank. [Presbyter and Bishop; one is the name of age; the other, of dignity. Whence in the Epistles to Timothy and Titus, there is mention made of the ordination of Bishop and Deacon, but not of Presbyter, because the Presbyter is included in the Bishop.] He who is promoted, is promoted from less to greater. Either then let a Deacon be ordained out of a Presbyter that a Presbyter may be shown to be less than a Deacon, into whom he grows up from something small; or if a Presbyter is ordained out of a Deacon, he should know that he becomes meaner in emolument, but greater in Priesthood. And that we may know *the Apostolical traditions taken from the Old Testament, that which Aaron, and his sons, and the Levites were in the temple, that let the Bishops and Presbyters and Deacons claim to be in the Church.*"[¶]

Hear Doctor Miller resumes the quotation: ["Presbyter and Bishop; one is the name of age; the other of dignity. Whence in the Epistles to Timothy & Titus, there is mention made of the ordination of Bishop and Deacon, but not of Presbyter, because the Presbyter is included in the Bishop."]

Here the Presbyters again get scared; see the ghost in the other column! "Apostolical tradition"!!!

The reader has now before him *the entire* Epistle—no thanks to the Presbyterians! Pray, why did the good Doctor skip the words, "What does a Bishop do, ORDINATION EXCEPTED, that a Presbyter may not do?" and resume his quotation further on? Did he see it? Yes. How do we know? On the very next leaf in his "Letter on the Ministry," he says, "Some zealous Episcopal writers have endeavored to destroy the force of these express declarations of Jerome, by quoting *other passages*, in which he speaks of Bishops and Presbyters in the current language of his time; for instance, *in one place*, speaking of that pre-eminence which Bishops had *then* attained, he asks, "What can a Bishop do, that a Presbyter may not also do, excepting ordination?" "For instance, in one place"? "Other passages?" No, Sir! The words are in *that very Epistle!* Nay, they are *the very next words* in that Epistle! If a Jesuit had written thus, we should have felt a glow of shame for the ill-concealed artfulness of the evasion. But we must forgive the Doctor, and reserve all hard feeling for those who not only represent this as "another passage," but leave out of it the words, "*ordination excepted.*" The last writer guilty of this, is Doctor Eddy of Newark, whose book, after doing the Church good service in New Jersey, was wisely bought up and *suppressed*.

"In like manner," proceeds the Doctor, "in *another* place," "Another place"? No, my Dear Sir! In *the same place*, right on before your eyes in *the very same argument*—Proceed! "Jerome makes *a kind of loose comparison* between the officers of the Christian Church and the Jewish Priesthood; these passages, however, furnish nothing in support of the Episcopal cause; Jerome, when writing on *ordinary* occasions, spoke of Episcopacy as it *then stood;* but *when he undertook explicitly to deliver an opinion respecting primitive Episcopacy, he expressed himself in the words we have seen;* and to attempt to set vague allusions, in opposition to such express and unequivocal passages in which the writer professedly and formally lays down a doctrine, reasons at great length, and deliberately deduces his conclusion, is as absurd as it is uncandid." Why on earth then, Doctor, did you not save yourself the imputation of being "uncandid and absurd," by letting your readers and your classes see, if not the "reasons" at their "length," at least "the conclusion he deliberately deduces," and to which he comes in the last words of *this very argument*,—"*That which Aaron and his sons, and the Levites were in the temple, that let the Bishops and Presbyters and Deacons claim to be in the Church.*" Call ye this "*a kind of loose comparison*," or "*a vague allusion*," or a "*passage in another place* where he is not called to speak of the system established by the Apostles"? Why, it is the capstone to the argument. A Deacon at Rome alleged the inferiority of Presbyters to Deacons. Jerome is roused. He uses sundry arguments to put the assumption down. 1. Presbyters "make (conficiunt) the body and blood of Christ," just as well as a Bishop. 2. They and the Bishops went anciently by the name of Presbyters and vice versa. 3. Even Apostles call themselves Presbyters--(a poor argument, because the Apostles *still oftener* call themselves *Deacons;* thus, "Who then is Paul, and who is Apollos, but ministers (Gr. *Deacons*), by whom, &c.") 4. At Alexandria, it had been the custom from the first, for the Presbyters to elect a Bishop not from among the Deacons, but out of their own order—a thing to which Deacons are incompetent. Argument 5, that the Doctor does not notice; it proved too much (for *him*); "What does a Bishop, *ordination excepted*, that a Presbyter may not do;" if a Bishop may preach, bless, absolve, do pastoral duty, consecrate the awful mysteries, so may a Presbyter. Presbyters were first set over the Church, aud one need never have been placed over them, if "schism" could have been avoided and unity have been otherwise preserved. Argument 6, the Doctor also passes over as irrelevant to *his* purpose; but it is a capital one, and one that we should have expected a Jesuit to omit (for it is death to the supremacy of Rome), but why the Doctor? It is this; Let not this *Roman* Deacon carry his head so high, presuming on the pride of the great city and the countenance of *his Bishop;* for whether at Rome or Constantinople, or Alexandria, or elsewhere, powerful or feeble, poor or rich, the Bishops are all equal, for "THEY ARE ALL THE SUCCESSORS OF THE APOSTLES!" Jerome's 7th was also good; that when Deacons are promoted, they are promoted to be Presbyters, but it were absurd to say Presbyters should be *promoted* to be Deacons. But of Jerome's 8th and last argument, the Doctor could not see the point *at all;* the "*apostolical* tradition," that "*what Aaron, and his sons, and the Levites were in the temple, the same let the Bishops, the Presbyters, and the Deacons claim to be in the Church.*"

This is the conclusion of the whole matter; with this ends the Epistle. I have produced it entire, because I do not remember to have seen it entire elsewhere, and mutilated and mangled as I had always seen it, it appeared to me "conclusively in favor of the Presbyterians." When I opened Jerome, and found that the passages which Dr. Miller told us were to be found "in another place," "where Jerome speaks of Episcopacy in the ancient language of his day," were, in one case *the very next words* to his own quotation from this Epistle, and in the other were the conclusion and last words of the argument, I could hardly have had the *steteruntque comae* and the *vox faucibus hæsit* more really if the heavens above me had been spanned in blazing letters with Jerome's "Ordinatione Excepta," or if Aaron and the whole tribe of Levi had appeared in "white linen" to announce the correctness of Jerome's fact, that they were but predecessors of the three Orders in the Apostolic Church![*]

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[*] *Conficitur.* I find the phrase elsewhere, *conficere chrisma.* To say "made," may not, therefore, convey the sense intended.

[†] Not Ruling *Elders*, by the by, as the Doctor a while ago made them out in the Epistle of Ignatius to the Ephesians. Do make it one thing or the other. Is it ruling *Elders?* or is it *Bishops?*

[‡] Gr., *with.* Also Jerome makes it *the gift of prophecy*—both of them careless quotations.

[§] If this be insisted in, the quotation from Hilary about Egypt, must be given up; for Hilary tell us the ancient usage there was for *the next* Presbyter to be made Bishop, and that the resort to an *election* was never had until a council ordered it, to prevent abuses.

[*] Jerome says, "Presbyteri semper unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant." Dr. Mason produces an "analogous passage" from Cesar's bridge over the Rhine, "Tigna bina sesquipedalia paulum ab imo proeacuta, dimensa ad altitudinem fluminis, intervallo pedum duorum, inter se jungebat," and thinks that if Cesar did the *sharpening* and *measuring* as well as *joining*, the Presbyters did the putting the Bishop into a higher degree, and talks of "the hands" of Cesar. Now as we doubt whether Cesar ever worked a beam of that bridge at all with his own hands, so we doubt whether the Presbyters ever touched their Bishop's head to ordain him. But I met only a few days since, with another "analogous passage." "Stephanus Formosum post obitum mense effossum et in sella positum, criminatum, et quasi convictum, degradavit, et per crura de ecclesia pertractum in Tiberim projici præcepit." Say, did Pope Stephen, with his own hands, *dig up* Pope Formosus *a month after his death*, and accuse him, *drag him by the legs* through the Church, &c.? The Pope's *nose* must have had a sweet time of it! We believe ourselves that the peculiar phraseology implies that the Presbyters in Egypt only *nominated* (nominabant) their Bishop, that the election as well as the rest of the proceeding, was consummated by the Bishops.

[*] There is a singular fragment placed among the writings of Augustine, (although not his), and by some ascribed to Hilary on account of words in it almost verbatim the same with those of Hilary respecting the Presbyters in Egypt, which is so much more like this letter of Jerome, that to me it seems reasonable to assign it to his pen. It has the remarkable title, "Concerning the boasting of the Roman Levites." The following is a synopsis:—

"Falcidius, a *Roman Deacon*, presuming on the wealth and power confided to his office, dared to sit among or above the Presbyters"—"temerity"—"presumption"—"audacity to make servants equal to their masters—Levites, messengers and burden-bearers of the temple, hewers of wood and drawers of water, equal to the priest! Deacons are not made of Presbyters, but Presbyters of Deacons, the higher including the lower—a Presbyter was in the times of Timothy, called a Bishop, and a Bishop is but the Primate-Presbyter (Primus Presbyter), that is, Highest Priest (summus sacerdos)—a Bishop calls Presbyters his *fellow* Presbyters or Priests. Then follows the case in Egypt, if the Bishop be absent, a Presbyter (consecrat) performs acts of consecration—not ordains—for then it would have been in the plural,—Presbyteri consecrant. Then the objection, Why is a Presbyter ordained by the concurrence (obsequio) of the Deacons, is met by saying, that a man in the ranks is not equal to the General of an army, because the army express their consent by their acquiescence (obsequio)." It seems scarcely possible that different pens could have written these two arguments; at least they are productions of the same period, and make good the often repeated argument of Jerome, that Bishop, Priest, and Deacon are the High Priest, Priest, and Levite of the Church—an argument first used by Clement ("whose name is in the book of life") in that most admirable and sublime Epistle to the Corinthians, which Presbyterians are not allowed to see.

"Mysteries of God."—No. 2.

If Reason, combining *ideas* of the senses with those derived simply from revelation, soon fails to distinguish between the two classes, and begets a monstrous absurdity for its issue; so, also, when it ascends into the element of pure Revelation, and attempts to argue, from analogy, or otherwise, from some truth or truths enunciated to others not clearly revealed, there is nothing satisfactory in its conclusions, but often absurdities the most revolting. This, at first view, may seem strangest of all; for though Reason should not be competent to unravel mysteries, yet to deal with *facts*, to combine them—to know their immediate effects taken separately, and to calculate them when put together, seems most surely within its province.

For instance, we wish to ascertain the necessity of our Lord's Incarnation—we know that this great act was the preparing of a perfect human nature on which sinners might be grafted, for it is written, "I am the vine, ye are the branches." Here then a fact (not only a fact but a more certain truth) is assumed, and we proceed to reason as follows: But were it only a perfect Human nature, the grafting of corruption on it would only tend to defile that which before was clear, without communicating life and health to its newly grafted branches. Here we either assume, as a postulate, to try it, or resort directly to Revelation for another fact, (i e.) that this Humanity was also divine, and our reason flows on: since humanity, however pure, would be corrupted by contact with humanity defiled, this perfect Human nature was made one with the Divine essence, which cannot but purify what is made one with itself. God without Christ is a consuming fire." (i.e.) by virtue of His very nature He must eventually destroy sin, that is objective sin. But when we are made one with the humanity of Christ, we may no longer be consumed, because that Humanity which becomes our own is Divine and cannot decay.

We may further illustrate the subject by a passage on the attributes of God, and necessities of man, from the celebrated French orator. "There are in religion some truths of speculation, there is a chain of doctrines. God is holy: this is the first truth. A holy God can have no intimate communion with unholy creatures: this is a second truth which follows from the first. God who can have no communion with unholy creatures, can have no communion with men, who are unholy creatures: this is a third truth which follows from the second. Men, who are unholy creatures, being incapable as such of communion with the happy God, must on that very account be entirely miserable: this is a fourth truth which follows from the third. Men who must be absolutely miserable because they can have no communion with the holy, happy God, become objects of the compassion of that God, who is as loving and merciful as he is happy and holy: this is a fifth truth which follows from the fourth. This loving and merciful God is naturally inclined to relieve a multitude of his creatures, who are ready to be plunged into the deepest miseries: this is a sixth truth which follows from the fifth."

Now, this chain, examined carelessly, may seem as strong as it is beautiful; but Reason must surely be shocked by the slur contained in these words "a multitude" and instantly adds a seventh truth as springing from the sixth (i.e.) God will save *all* who suffer under the death of sin.

Other instances might be produced—even multiplied *ad infinitum*, in which it would appear that Reason, though starting with Revealed truths, will be baffled in every effort to soar beyond them, or even from one to another—they shine as vast treasures, here and there reflected tremulously, it may be from the great deep yet truly visible to the eye of *faith*, or in other words accessible by Reason most sublimed, only when after the manner of Cherubim, it approaches with veiled face exclaiming, "I believe in God the Father Almighty Maker of Heaven and Earth, and in Jesus Christ, His only Son, our Lord."

J. W. R.

For the Churchman.

Mr. Editor—I have taken up my pen to transcribe for your columns a few passages from letters in my possession, from the Rev. Dr. Jarvis, in relation to his History, upon which he has spent so many years of labor and toil, with the hope of exciting a deeper interest if possible on a subject so important in itself and so honourable to our branch of the Christian Church. These letters were not intended for publication, but I think that the motive which actuates me will atone for any seeming violation of the laws of conventional honor in giving some portions of them to the public. The letters from which I purpose making extracts bear the dates of Feb. 3, 1846, and November 27, 1850; the first one a year after the publication of the "CHRONOLOGICAL INTRODUCTION," and from which I select the following:—

"The general plan of my history is formed, and it embraces the whole period from the fall of the first Adam to the redemption by the second, as well as the events since that redemption was accomplished. The period before the Incarnation will form the first book, and will be briefly passed over. I had advanced to the descent of the children of Israel into Egypt, when my progress was arrested by the difficulties of Egyptian history. The monuments of Egypt and Nubia, and the wonderful discoveries of Champollion and his followers, required to be examined. It required a great deal of labour, and that has occupied my time till now. I have succeeded in ascertaining that Joseph was sold in the very same year in which the Hebrew king obtained his first success over the Hykshos or Shepherd Kings of Lower Egypt; that the expulsion of the Shepherds took place B. C. 1620, about 28 years after Joseph's death; that Moses was born in the eight year of the great Sesostris, when Egypt had arrived at its culminating point of glory; and that the Exodus, B. C. 1504, was the occasion of the death of Menephtah III. who, consequently, was the Pharaoh of the Exodus. This difficulty overcome, I anticipate but little more till I come to the prediction of the seventy weeks of Daniel, a subject on which there is much diversity of opinion."

The above, it will presently appear, is but a faint outline, or a bird's-eye view of the great subject that was before him. In allusion to the Indian Tribes, and their origin, religion, and languages, he says—

"I have of course been obliged to speak of them in treating of the general dispersion of mankind; but I have seen no reason to alter the views I took many years ago in my "Discourse on the religion of the Indian Tribes." I then considered them, as I now do, as being the earliest after the confusion of tongues, among the dispersion pushed onward by succeeding tribes till they crossed from Asia into America. Their religion has, therefore, many remains of the primeval faith, undebased by that grosser idolatry which prevailed among the more voluptuous nations of the South."

It may be remarked in passing, that all the Indian Tribes, as far as it has been ascertained, believe in a Supreme Being, and in future rewards and punishments; and also in demons or evil spirits, whom they more especially worship, and propitiate with offerings and sacrifices. The extensive tribes in this neighbourhood, though not idolators, strictly speaking, as they do not pay divine honours to images or representations of anything made by hands, yet a species of Pantheism appears to obtain among them. But whatever may be their religious system, it has little or no effect upon their moral conduct, for almost every vice enumerated by St. Paul in his Epistle to the Romans, as characteristic of the ancient heathen, is found among them.

I now proceed to make one or two extracts from Dr. Jarvis's letter of the recent date, which I doubt not will be received with interest, and excite the sympathy of your numerous readers; and, perhaps, induce some of them to lend a helping hand to lighten his burdens, and to cheer him onward in his journey. Speaking of his forthcoming volume, of which a prospectus was issued last spring, together with a few specimen pages. He writes—

"I have now the pleasure of telling you that my work is in the press and will soon see the light. It is vastly superior in execution to the specimen sheet I sent you, and instead of 500 pages promised, will, including the preface, &c., amount to 642 pages. This, of course, has greatly increased the cost of the work, while I cannot increase the price of the volume. It will be made up to me, I hope, by the more extensive sale which I have great reason to hope for, and * * * * * * by the judicious action of the General Convention of 1850. The House of Clerical and Lay Deputies, justly considering the Church bound to relieve me from pecuniary loss, appointed an executive committee to conduct the business operations, requesting them to report with me to the General Convention of 1853, the result of their transactions. I have received voluntary pledges to the amount of about 500 copies; and the whole 1,000 I trust will be soon exhausted. This will be sufficient to relieve me from debt. Another 1,000 will enable me to employ an amanuensis, and to prepare for the separate publication of my "Harmony of the Gospels" which is much called for. In the mean time, if God permit, I shall continue the second volume, though my eye-sight has been much impaired by the incessant labour of twelve years."

It will be recollected that Dr. Jarvis has, in the prosecution of this work, made two voyages to Europe, and journeys elsewhere, mainly, if not exclusively, for the interest of the Church. Who, then, that can afford it, will not cheerfully take a copy, and thus not only enrich his library but do a little towards remunerating the author for the expenses he has incurred, and enable him to secure the services of an amanuensis to assist him in his future labours? Had Prescott the Historian been unable to employ this kind of assistance, those brilliant volumes which he has given to the world, would probably never have seen the light, and our country deprived of the honour of furnishing some of the most eloquent literature of the age. And Dr. Jarvis has only just entered upon his task, as will be seen by this concluding paragraph, and whether it be ever completed, will depend much, I apprehend, upon the encouragement he meets with at the outset.

"It may be as well now," he observes, "to state to you the general design and extent of my plan, subject to His will with whom alone are the issues of life and health. My whole plan (exclusive of the 'Harmony,' the skeleton of which is included in the "Chronological Introduction,") embraces six volumes, or *five* of history. The first of history which is now to be published fully corroborates the calculations of the Introduction, and will serve as the trial sheet, or as the proof to the operation of a sum in arithmetic. Vol. 2 will bring down the history to the great schism towards the close of the fifth century after Christ, by which the *unity of the Church* was destroyed. Vol. 3 will then take up the almost unexplored narrative of the Eastern Schisms down to the capture of Constantinople, when, for their sins, they were delivered captive to an infidel power Vol. 4 will be occupied by the Western Schism to the English Reformation and the Council of Trent. Vol. 5 will take up the remaining history of the East and West until the year 1789, when the Church in the United States was restored to the same independence upon the civil power which the whole Church had before the days of Constantine."

I remain, Rev. and dear Sir,
Your humble and faithful Servant in Christ,
E. G. GEAR.

Fort Snelling, Jan. 4, 1851.

For the Churchman.

Essay on the Fallibility of Human Reason and Danger of Development.—No. 4.

Concluded.

Having thus far shown the insufficiency of human reason to fathom the counsels of the Most High, before I conclude I wish to make a few more remarks upon modern developement. It appears from the recent discoveries in the book of Nature, particularly in the power of steam and electricity, with the improvement upon the fine arts, that audacious efforts are renewed to develope and improve the Bible, the Book of God. To check this daring attempt, let it be considered that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3 16. The prophet Isaiah looking forward to the light of the glorious gospel, speaks of it as a highway so plain, that the way-faring man, (i.e the plain laborer,) might not err therein; thus again, "he that runs may read." This was the doctrine of the Primitive church for several centuries, and since the reformation in all the Catholic churches, the Bible is the source of light and truth, and is believed able, by impartial study, to make the simple "wise unto Salvation." But when the Church of Rome became rich, she became proud; and as Nero, the tyrant who stretched out his sceptre and demanded the submission of all nations and kingdoms, the Bishop of Rome stretched forth his *shepherd's crook* and demanded universal submission of the christian world to the See of Rome; and by craft, intrigue, corruption and bribery, sat in the seat of the scornful, binding kings and bishops with links of iron to his throne. And to hold the populace in vassalage and servile submission, their eyes were dazzled with heathenish and pompous ceremonies, superb paintings and graven images. And to secure their servitude from generation to generation, they were, and still are, in Romish countries, kept in ignorance, and especially of the Holy Scriptures. Before the art of printing, there were few books; of course, to support all this mummery, with the doctrine of auricular confession, purgatory, indulgencies and the blasphemous doctrine of transubstantiation, they could with considerable success appeal to the fathers; and by mutilations and garbling keep the great body of the people in profound ignorance. But when science shed her benign influence upon the surrounding gloom of Papal delusion, and mingled her rays with the glorious light of the gospel, the primitive faith, like the morning sun, rose upon the nations that sat in darkness, the reformation broke the tyrant's chain, and the Bible had free course. The theological student, by comparing the Apostolic Fathers with the Holy Scriptures, was enabled to detect the frauds and impositions of Rome upon the Catholic church, showing by unquestionable dates that their formularies and discipline were of a subsequent date, and their traditions—their doctrines—were commandments of men, viz., image worship, was not established till the 8th century, and transubstantiation till the 12th; and that a large proportion of the creed of Pius IV. was unknown in the primitive church. On the detection of these barefaced and pious frauds, they had recourse to developement. This period may be well called the *grand climacteric of Popery*.*

One single remark upon this subject might suffice without the writing of another word. For if the revelation of Almighty God to poor, frail, sinful man, is only in *germ* like acorns or seeds, and by man to be developed, not only the end and design of revelation would be defeated, but the Eons of the Gnostics would be insufficient to number or supply the endless genealogies and contradictory opinions of mankind, that would be developed *by the unerring craftiness of those who lie in wait to deceive*; and even Jesuitism itself would be outwitted. In another word, it does not require the spirit of prophecy to foresee what will prove fatal to Popery itself, showing its origin and duplicity. But when development is applied by Romanists and sectarians, to justify their human establishments, *hay, wood and stubble* upon the foundation laid by Christ and His apostles, they cause the way of truth to be evil spoken of, and especially the former, who have renounced the unchangeable order of the priesthood, and placed a poor, frail child of the dust into the fancied chair of St. Peter, as their *infallible guide*, and long since substituted tradition of the holy Scriptures, for the *rule of faith*, and thereby forfeited all claim to Catholicity; having placed Mary as their mediator in the place of her son, Jesus, and substituted saints and angels as *intercessors*, they have forfeited all right or title to the distinctive doctrines of the apostolic faith. All this they confirmed in the Romish counsel, when they established what they call the creed of Pius IV. Neither can they have any claim, even as a branch of the Catholic church, for they have voluntarily, in that creed, cut themselves off from the whole Catholic church in the world, and proved themselves given over to a reprobate mind, by sentencing all the progeny of Adam to the everlasting pains of hell that do not belong to the Romish church.

But let us look again to this theory of developement; when applied to improve divine revelation, and especially christianity, it is ruinous and destructive. What is Neology among the Lutherans in Germany; Socinianism among the Calvinists in Geneva? and what is Unitarianism among the Pilgrim Puritans of New England, but the fruits of developement? It is readily acknowledged that the revealed will of God to man has been progressive, but it is now complete. "Last of all, God sent His Son," whose mission, with the whole counsel of God, is closed in the last chapter of the holy Bible in this solemn manner: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this book," of prophesy, "God shall take away his part of the book of life" Where is the man so audacious as to violate this tremendous charge? And what is developement, as improved by Romish and ultra-Protestants, but adding to and diminishing from doctrines and eternal truths, as plainly set forth and established in Scriptures, as the sun, moon and stars are in the heavens? With all the boasted Philosophy, discoveries and improvements in geology, have they changed or improved the theory of the earth's revolution round the centre, or the heavenly bodies in their mysterious movements, They might as well change the two last as the first. *The hand that made the one, made the other, and is divine.* Therefore, if man needed a revelation, it was necessary that it should be complete, as far as revealed; and although owing to our finite understanding, there may be things above our reason, yet they are not contradictory; we are to assent, not develope, for this would call in question the wisdom of God, and act over the farce of the adversary with our first parents in Eden.

Once more; how often do we hear people of the above description say, "I cannot believe such a tenet, or perform such an act, for conscience would condemn me." But how few there are who consider what conscience is. Conscience is a faculty to enable a man to distinguish between right and wrong. Some have called it the *vicegerent* of the soul. It is like every other gift of God to man; it is not only liable to be abused, but to be perverted by a wrong education. The worshippers of Moloch were conscientious in offering up their children to be consumed in his scorching flames, which God had forbidden. Paul verily thought he was doing God service when he persecuted the church. Conscience, then, without being enlightened with that *true light which enlighteneth every man that cometh into the world*, may be a *savor of death*, and the glorious light of the gospel become darkness: and how great is the darkness? It flashed the fires of hell on St. Bartholomew's day in France, and in the reign of the Bloody Mary, and there were not a few sparks in the fanatical tyranny of Oliver Cromwell, and the combustibles were kindled in mass by the same blinded conscience of the goodly Puritans, who fled, as they pretended from persecution in England, but inflicted it upon the deluded Baptists and Quakers. But when conscience condemns what God approves, or approves what God condemns, it is no longer conscience, but fanaticism, conceit and delusion. The conscience of a Deist says, Christ was an impostor, and the Socinian, but a step behind, says he was nothing more than a mere man; but there is no more conscience in the one than in the other. He who would have a clear conscience, must be *taught* of God, and not teach the doctrines of men for the commandments of God, but follow the example of St. Paul, who exercised himself to, first, keep a conscience void of offence towards God, knowing this would keep a conscience void of offence towards men. Thus, to have an approving conscience we must make the Scripture the man of our counsel, not by selecting a few isolated passages, to sustain a preconceived opinion, but laying aside all prejudice and prepossessions, open to the sacred volume, with a prayerful heart, that God would enlighten the eyes of our understanding, to see and embrace the truth as it is in Jesus; for it is able to make us wise unto salvation, and not only individually, but nationally, beneficent. What is it that distinguishes Protestant countries from those under the prohibitory laws of Romanism,, where it has proved the death of the body to him who reads the Bible, for the life and salvation of his soul. In the one you behold tyranny, degradation, sloth, effeminacy, ignorance, bigotry and superstition. In the other, freedom, equality, industry, and the country flourishing under the influence of Christianity, in arts, science, and civilization. I would ask the cause of this difference, and a Sunday-school scholar can answer. It is the Bible. Contrast the difference between Italy and Ireland, with Great Britain and the United States; the same—the Bible. Again, what elevates woman to the station in which God placed her in Eden? Stubborn facts answer, it is the Bible. What degrades her in Pagan or Mahometan countries below the brutes of the field? The answer is demonstration—the want of the Bible. In a word, we find that nations, societies, families, yea, individuals improve or retrograde just in proportion to their reception or neglect of the Holy Scriptures. Show me a person that daily reads his Bible, and seeks for grace to find and hold fast the faith once delivered to the saints, and I will show you a moral, upright, and honorable person; benevolent and charitable, courteous and refined in his deportment. Further, I will show you a man, even a worldly man, even a deist, that would challenge a jury of infidels, where his property and character were at stake. We want no better evidence that the Bible is from God, than that the great primary doctrines of the gospel, the Trinity in Unity, the atonement, justification by faith, the priesthood and sacraments, revealed in the Old and New Testament, have been handed down (not developed) in the Catholic church, from the apostles to the present day, and will continue unchanged till the consummation of all terrestrial things. Woe to that man who wrests, or adds to, or diminishes from the sacred volume.

I close with an abridgement of an answer of Jones of Nayland, to a skeptical writer, who asserted, that as God was the author of both reason and Scripture, one could not be contrary to the other. "Right reason (when we have found what it is) cannot be contrary to Scripture, any more than an effect to the cause." The Scripture contains the reason of God who is infinite; but the reason of man is finite, and, through the corrupt passions of man, is liable to have opinion usurp its throne, and which is more variable, mutable and changeable than the mind. Therefore, it is one thing to have the gift of reason, and another thing to make a right use of it. The first we have by nature, the second by grace: and the man who imagines them to be the same thing, talks and acts very absurdly. Voltaire had the gift of reason, but he substituted opinion for the principles of Christianity, and talked like an idiot; yet with a mischievous wit he corrupted the minds of the populace, and hood-winked the upper classes of society, so that France, the most polished and polite nation of Europe, became the most brutal and ferocious people on the globe, and still remain the most proud and self-conceited people living. When reason sees things as the wisdom of God sees them, then it performs its proper offices; but when it sees them after the wisdom of men, especially on religious subjects, their philosophy, like the ancient Greeks and Romans, is turned into foolishness, and talks much about conscience and opinion. But what is conscience but an agreement or coincidence of the judgment of man with the judgment of God. As when a son reasons with his father on a certain subject, and finds his father's reasoning and conclusions superior to his own, he cheerfully acquiesces with an approving conscience. Reverse this; after consulting his father on the principles of any subject, he should subsequently consult his own private opinions, and suffer in consequence, would his conscience accuse or excuse him; this after all, would depend much upon his self-made opinion. In a word, if a filial child consults and obeys his parents, he is satisfied with himself, and his acquaintances satisfied with him; he is justified through faith in the atonement, his life is serene, his death is peaceful, and in eternity he is happy.

AN OCTOGENARIAN.

For the Churchman.

Bp. Chase vs. "The Beast."

Mr. Editor.—In an article of the Christian Witness of Feb. 7, I find an extract from a letter of Bishop Chase, of Illinois; I give a part of it. "The Romanizers, in this country, (alias the friends of Dr. Pusey,) have solicited me to sign an address to the Prelates in England, expressing *sympathy* for them in their troubles, yet as a price of this sympathy, asking them to demand independency on the crown!! I have answered in the negative. That you may be sure of. The Church of England to be *independent* of the only power which can defend it from the Beast!!! A Beast now in London whose bridle is held by the cunning Cardinal, Wiseman!—mounting on the throne of the *self-created* archiepiscopal see of Westminster!!! A singular time this to cast off the only ligature that secures to us the free use of the Bible. Into what a sea of trouble would all the Protestant world be plunged if the British crown should cease to protect the Bible!" What sort of language is this for An *American*, and *high-pretending Protestant* Bishop? Does the Bishop mean to advocate the *dependence* of the Church on the temporal Power? Does he mean to tie the Church of Christ to the car of State, and drag her *captive* at the will of wily and worldly politicians? Does he mean to give to Caesar not only the things that are Caesar's, but the things that are God's too? How would he like to have the Governor of Illinois searching into and ruling the affairs of his Diocese, or of Jubilee College?

But is this so? Is the British crown the only power that can *protect* the Church of England? In our simplicity we had thought that the Church of England was a part of the Church of Christ. We had thought that it enjoyed the *protection* of an *Almighty* Sovereign, the King over earthly kings; and could claim the promise of its Almighty Founder, that the gates of hell shall not prevail against it. Alas! for the British Church, if the British crown be the only power that can keep it from being eaten up by this awful Beast.

Stranger and worse yet. We had even thought that the Bible was the gift of God, and the Church his appointed *witness* and *keeper* of it, for the instruction of her children in the ways of life and godliness. But it seems we were sadly mistaken; and that the humble dependence of the Church on the State is the only thing *that secures to us the free use of the Bible.* Do we then hold and read our Bibles at the sovereign pleasure of the British crown? Is it worth while to calculate the difference between having our Bibles under the *lock* of an intriguing British Premier, and *that* of a usurping Romish Pope? These to us are strange thoughts. We agree with the Editor, that they cannot well be mistaken. They are Bishop Chase's *own*. We marvel at them, and we *must* doubt whether the Editor exercised a very sound discretion with regard to his venerable friend, when he published them, and that too without permission.

A.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 22, 1851.

Notice.

The present volume ends with this number.—There is a large amount of arrears for one year and upwards due from subscribers. They will confer a favour by remitting the amount respectively due without delay. The Bills for subscriptions due will be sent as soon as they can be conveniently made out, and those who wait for their reception to know their exact indebtedness, will have the kindness to attend to their prompt payment, as it will be a great convenience to the paper.

Feb. 22d, 1851.

Reaction.

WE are now prepared to enter upon the consideration of the great movement in the English Church, which commenced in the year 1834, by the publication of the series of religious publications known as "THE TRACTS FOR THE TIMES." We briefly described in our last, the low tone of theology prevalent since 1689, and the causes of it; and also hinted at the State measures introduced by a Reform Ministry, which threatened to subvert the Church's existence as an established and nationally recognised body. The question naturally occurred to thoughtful and pious minds both among clergy and laity,—"What now must be done?—how shall we keep alive the system of the Prayer Book, if these unhallowed schemes are carried into effect?" The answer was that though the Church might be subverted as a national establishment, it would still possess its inherent Divine spiritual powers and authority, and be the Church of Christ in England. This was one great point to be urged upon the mind of its members. It was also necessary to instruct them more thoroughly in the truths long forgotten as we have seen; contained in the Prayer Book, and illustrated in the writings of the great orthodox Divines of the Church, but neglected in the somniferous lethargy of a degenerate age. And further, they wished to teach them as a practical matter,—as truths not to be received by the understanding merely, but embraced by the heart, and actively and earnestly carried out in the life and character. Instead of the favorite topics of "obedience to the *law of the land*," and "decency and order" which were the prominent arguments of the advocates of "conformity to the Established Church," they went to the true foundation, the appointment and constitution of the Church by its great Head the Lord Jesus Christ, and the execution of the trust by His Apostles and their successors. They purposed to show—"That the Sacraments, not preaching, are the *sources* of Divine Grace; that the Apostolical Ministry had a virtue in it which went out over the whole Church, when sought by the prayer of faith; and that fellowship with it was a gift and privilege as well as a duty." They consider, say they in the advertisement to the series, "that the revival of this portion of the truth is especially adapted to break up existing parties in the Church, and to form instead, a bond of union among all who love the Lord Jesus Christ in sincerity; *they believe that nothing but these neglected doctrines, faithfully preached, will repress that extension of Popery, for which* the ever multiplying divisions of the religious world are too clearly preparing the way."

Thus clearly was their great principle stated, and the motives were highly laudable and the enterprise imperatively needed. Had the publications they issued been pointless and illogical, inconsistent with the volume they professed to illustrate, or at variance with the teaching of the great names among the English Divines, surely they would have proved harmless and ineffective with the mass of the laity, and have been exposed by the learned and orthodox of the clergy. But their influence was acknowledged and felt even by those who had separated from the Church, much more by the lax and Puritanical within her pale. The arrows were keenly pointed, truly aimed, and forcibly shot; and penetrated through and through the frail defences at which they were discharged. Great was the turmoil, and loud were the shrieks of mingled rage and pain, from Evangelicals, Latitudinarians, and Dissenters, all of whom in turn felt the sharp iron penetrate the flesh, and found it hard to provide an antidote. And how could it be otherwise, when the armoury was supplied by the great theologians we have previously mentioned, Hooker, Andrews, Hammond and Bull, and, also, Taylor and Field, Pearson and Leslie, Bramhall and Beveridge, Hickes and Jones of Nayland, with some high names also of later times. Many of the earlier Tracts were taken from the *Sacra Privata* of the sainted Bishop Wilson, the godly sermons of Bishop Beveridge, and the learned discourses of Bishop Cosin. Besides these, the translated Epistles of Saint Ignatius were published entire; and numerous extracts were given from the writings of St. Irenæus, St. Clement of Alexandria, Tertullian, and St. Vincent of Lerins, with the touching accounts of the martyrdoms of St. James, St. Ignatius, St. Polycarp and others. Nor should we omit the honored name of Archbishop Ussher, from whose writings were taken two inestimable tracts of considerable length on "Prayers for the Dead" and "Purgatory," in which both the history and doctrines involved, were most learnedly treated. We are particular in calling attention to these facts because the Puritan party both here and in England, have been accustomed, either through wilful misrepresentation or gross ignorance, (we cannot positively affirm which) to assert that these writings taught certain new and unheard of novelties which were unknown to the authorized formularies and standards of the Church of England, repudiated by her greatest Divines, and merely the fantastic imaginations of a few deluded theologians of the nineteenth century. Perhaps we may in charity presume that the greater number of these objectors really believed what they uttered, inasmuch as the works of the Anglican Divines we have named were to them an unknown world, and the more ancient documents known only by tradition as some obscure productions of "*the dark ages.*"

This was a very convenient way of getting rid of the arguments and appeals of the writers of these Tracts, but unfortunately for their adversaries they could not be so easily disposed of. A taste was generated for theological reading; and documentary evidence was published which corroborated the statements, that, in a doctrinal and ritual aspect, proved so uncomfortable. For instance, Cardwell published a "*History of the Conferences*" held at *Hampton Court* in the reign of James I., and at the *Savoy* in the reign of Charles II., between the Church Divines and the Puritans, and it was found that these *new* dogmas as they were called, were held and insisted on by the former and opposed and made a ground of separation by the latter. It was alleged that these Tract writers held the dogmas of Popery, when they urged the great gift of Baptismal Regeneration, the Real Presence in the Eucharist, the exclusive powers of the Ministry in Apostolical Succession, the sacred privileges and blessings obtained by Communion with the Church, the duties of Fasting, Almsgiving, and Self-Denial, the necessity of a formed and living faith for Justification, and other great Catholic Truths. But the reply was, prompt and conclusive.

Read the writings of the Divines we have mentioned, and say were they advocates of Popery? Who more strenuous than Hooker, than Andrews, than Taylor, than Bull, in opposing the distinctive errors of Romanism? The persecuted Church of Scotland testifies with unwavering constancy to these great truths, and has steadily adhered to them in defiance of fire and sword, bonds and imprisonment, confiscations and banishment, yet who more stern and unanimous in condemnation of the uncatholic doctrines of Rome? It is our intention to follow in their steps—to use their powerful arguments and employ their learned researches, in refuting and exposing the same dangerous tenets in the present day. We shall not employ the coarse vituperation and the senseless cant of the mere ultra-Protestant declaimers, but the reasonings and deductions drawn from the concurrent voice of reason and antiquity. The Church of England condemns the additions of the Creed of Pius to the Catholic faith, not merely because they are opposed to Scripture *in her view*, but because they are historically proved to be novelties, introduced long after the first propagation of Christianity and the formal establishment of its doctrine.

Another object was to explain the reasons on which the rites and ceremonies in the Prayer Book were founded, and to show that they were not mere arbitrary and insulated directions, but parts of a wisely ordered and well digested system, ministering to the spiritual growth and strength of the devout worshipper, and bearing witness visibly and formally to the truths doctrinally inculcated. And here too it was to be explained why some ceremonies of the Roman Church had been rejected and others retained, and the wisdom and, indeed, necessity of the distinctions made manifest.

Such was the task proposed, and for a time the work was successfully conducted. The doctrines promulged made headway against all opposition. The long forgotten directions of the Church in ritual matters were recalled to memory and practice. In many a manufacturing town and agricultural district, the sweet toned bell summoned morning and evening the inhabitants to the house of prayer; and the pious artisan and devout rustic hastened to the House of God, refreshed by his night's rest, or wearied by his daily toil, to obtain grace and strength from the Author of every good and perfect gift in the ministrations of His Holy worship. Their superiors in rank and wealth, even to the highest dignitaries of the land, felt the happy influence of the revival of Church principles and evidenced by their munificent deeds the reality of their faith. Nor was their energy confined to home limits: the Colonies received of the fulness of their liberality, and Bishops duly empowered as successors to the Apostles in the government and ministering of the Church, were sent out to all the principal places under British dominion, and provision is now making for the further supply of yet destitute regions. It was because these authors taught not their own opinions, but set forth the teaching of the Church, that they met with this great success. People could understand the plain English of the Creeds, the offices, the Articles of the Church; and they could tell when her rubrics and rules were set forth, whether those who had vowed to obey her ordinances and rules, kept their vows or not. This then was to be borne in mind: if these truths are to be efficaciously enforced, and the ceremonies and ritual observances enjoined effectually recommended, we must speak the language of the Church, and while we fall not short of her authorized teaching, not venture to go beyond it in our appeals to the reason and conscience of her members.

And now we come to a sad feature in the history of the movement, in delineating which we shall not "extenuate, nor aught set down in malice." There were two classes of writers, according to the Rev. Mr. Palmer, the learned author of the "*Origines Liturgicæ*, and *A Treatise of the Church*," a prominent actor in the enterprise, and one who has remained firm and steady to Church principles, though with others made the theme of Puritan obloquy and railing. There were those sincerely attached to the Reformed Church of England as she exhibited herself in the Prayer Book; and some of ardent minds much piety, and studious habits, who felt a greater admiration and attachment for Rome, than did their brethren. At first they professed that this was not inconsistent with their duty to the Church of which they were ministers. They held their mere *private opinions* without intruding them on others; and they could enter heartily into the scheme of enforcing the great principles of the Anglican Church, for they all held them in common. Moreover, they viewed many of the peculiar tenets of Popery with abhorrence, and Newman, the chief of this school, distinguished himself by the harshness of his invectives against the cruelty and usurpation of Rome. Unhappily by his own subsequent confession it appears that he was but acting a part, and expressing the *consentient opinions of* Anglican Divines, and not his own, and guilty of that very *unreality* which he was condemning in others. It appears too, that others of his private friends and confidential intimates had gone much farther than he, and entertained very serious doubts of the validity of the authority of the English Church, and convictions (more or less strong) of the superior claims and power of the Roman see. Instead of devoting themselves humbly and patiently to the careful study of these (to them) perplexing questions, and remaining silent till they had cleared them up to their satisfaction one way or the other, they must needs spread their crude conceptions and half formed conjectures to the world We may trace the unhappy influence of their principles and sentiments in some of the later "Tracts for the Times," and after their publication was suspended, in the pages of a noted periodical, "The British Critic."

They now seemingly abandoned their first design. They denounced the Anglican Reformation as unnecessary and schismatical; they magnified the errors, reviled the characters and aspersed the motives of the leading Reformers of the Church of England; censured many of the offices of the church as meagre and unedifying, and boldly avowed their preference for ceremonies which she, for sufficient reasons, had exscinded and forbidden. Becoming bolder they declared that they "held the whole cycle of Roman doctrine," and dared the infliction of discipline for thus exercising their *Christian liberty*. They avowed their determination to "*un-Protestantise*" the Church of England (if they could,) and effect the repeal of those barriers which the foresight of her Convocation had erected against the corruptions of Rome, in the 39 Articles. With no settled opinions of their own, as the event showed, they would have others implicitly follow their lead, and denounced all who differed with them and adhered to the original platform as narrow-minded theologians and "mere Anglicans." Undergoing this transition in doctrinal views, they of course would carry out their attachment to the Romish ritual and discipline in various ways not authorised by the letter and spirit of the Prayer Book. The result was obvious Confidence began to fail and disunion was evident. Those who had once been allied, turned their forces against each other instead of the common enemy. Some of the more peaceable of the Episcopal bench were alarmed, and uttered sweeping denunciations against a movement which gave them the trouble of thinking and acting in a new line, instead of passing their lives in the quiet routine of accustomed clerical and political duty; while others of a loose and heterodox school saw with pleasure the opportunity afforded of mingling what was ancient and modern, sound and unsound, consistent and inconsistent with the Church's doctrine, in undiscriminating censures, and in popular appeals to "the interests of our COMMON PROTESTANTISM." The result would take too much time in the description, and it may well occupy our attention in another paper.

DISTRICTING OF THE CITY BY THE PAROCHIAL CLERGY.—We have been presented with a neatly executed map, showing the boundaries of the several city parishes, as agreed on by their Rectors. Notice of the plan was given some time since in our columns, and we are glad to hear it has been carried out. It is not, of course, intended to interfere with the *permanent* congregations of the Churches, but to appoint to each Clergyman his sphere of duty in visiting the poor and destitute, and thus lighten the common burden. The Ecclesiologist has some good remarks on the subject, which we give for the benefit of our readers.

The determination of parochial bounds within the Church, is a deeper question than most persons think, and we therefore congratulate our fellow Churchmen on the step forward here taken, however feeble, for its practical establishment everywhere. The necessity felt has at length conquered the difficulty of attaining it, and a partition of the ground in this great city has at length been made by *agreement*, which ought to have been from the first made by Canon Law. This necessity has arisen out of Christian care for the poor, but the blessing of the arrangement will be found to bear equally on those who have the spiritual charge over them. Hitherto that charge has been felt by the conscientious parish priest, as a burthen he could never adequately discharge. In this multitudinous city, with its 10,000 weekly immigrants, in addition to its own pauperism, vice and ignorance, "the field was as the world," a labour as exhaustive as it was desponding and ineffective, because unmeasured, and we can well imagine the Christian laborer, however zealous and hopeful, sitting down at the end of a day's toil, with a feeling almost of despair at the boundless task before him. Were it but for the relief that it brings to the missionary labors of our city clergy, we should hail this movement with joy. But it has deeper aspects than this. The work itself will be tenfold better done. The pastor will henceforth know his flock and the flock their pastor,—so far, at least, as relative rights and duties are concerned. It is in truth, but applying to the work of the Church what belongs necessarily to all work in order that it be well done—*subdivision of labor*—the great secret of economy of time and of perfection in its results. Such, too, is plain gospel teaching. To every man "his own work," that when his Lord returns to take account of his servants, each may answer for his own talent. Therefore, though "the field be the world," which the gospel ministry is to cover, yet is each one in that ministry to have his own little world within it, on which he is to pour forth the undivided labor of his hands, and the best affections of his heart, and for that little world is he alone responsible. Therefore, from the first planting of Christianity was this principle of local divisions felt and acknowledged. Even while as yet unpartitioned, St. Paul reasoned upon it in his own case as a necessary truth, that Christian zeal should not trespass on "other men's labours," or "build up on another man's foundation." But what was thus from the beginning reasoned on as a principle, with the progress of the Gospel became the law of the Church, and as such of binding obligation at all times and in all branches of it. Our own branch, we must acknowledge, has been perhaps the most backward of any in its recognition and enforcement. There is only one Diocese, we believe (Maryland) in which this exhaustive principle is laid down and effectually carried out, viz., that THE CHURCH IS TO COVER THE LAND, and therefore that each Church should have its own metes and limits, bordering and not trespassing. We must say we take some little credit to ourselves for this movement, having been among the first to recommend it, and having repeatedly called attention to this principle. We give an extract from an article in our April number of 1849, p. 119, to the whole of which we refer our readers. "The Catholic System we believe, and the one we advocate, is, that Parishes are and ought to be founded in the soil, and that they should have certain bounds on the face of the earth. * * * * If we are the Church of God, against which He has declared the gates of Hell shall not prevail, let us show our confidence in our Mission, and go in and possess the good land which He has given us: not merely by individual efforts in scattered places, where a few Churchmen can be congregated, but also by the powerful and rightful legislation of the Church, establishing God's Kingdom in this land, in its more minute as well as its grander divisions. As Joshua divided off the Land of Promise to the Tribes and families of Israel, even *before he had subdued it*."

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*One of the most complete and finished exposures of Romanism may be found in an article recently published in the "Church Review," vol.III, no 3, entitled "Rome self-convicted of Error," 420.

After establishing the title, the author drawing to a close says:—"Subjected to this searching and purifying ordeal a large number of the dogmas of the Roman church will be found utterly untenable and false; in as much as neither the Pope's supremacy, her additional sacraments, the propitiatory sacrifice of the mass, the transubstantiation, of the elements, the denial of the cup to the laity, prayers to angels and departed saints, the assumption of the worship of the Virgin Mary, nor the notion of purgatory, have the slightest support from the written word of God, and consequently the Church of Rome, in constituting apocrypha, and tradition with developement, as matters of faith which she demands all the world to believe, on penalty of God's eternal curse, doth most grievously and sinfully err." To which is added a criticism upon the council of Trent, proving the creed of Pope Pius IV. is neither supported by Scripture, Ecclesiastical History, or primitive tradition. I have selected these few lines to excite the reader to examine this admirable and unanswerable article.

Foreign Intelligence

The *Africa* arrived at this port on Saturday evening last, after a rough passage.

The most interesting news she brought was *the safety of the Atlantic*. She had performed about 1500 miles of her voyage on the 6th January, when she was disabled by the breaking of her shaft and other injuries to her machinery, in a furious gale. In consequence of her light spars and scanty canvass it was found impossible to make a passage to this coast, and she was compelled to bear away for Cork, where she arrived on the 22nd. Under these disadvantages she proved a staunch sea-boat and a good sailer. She goes to Liverpool to refit, and will not be ready, as we understand, to resume her place in the line till May.

The Continental news, though not exciting, presents many features of interest.

A sharp debate had taken place in the French Assembly on the dismissal of General Changarnier, and on the third day it resulted in the complete defeat of the Government—the vote of want of confidence being carried by a vote of 486 against 286. Legitimists, Orleanists, and Montagnards, voted against the President. In consequence, the newly formed ministry had resigned, and the President had appointed another composed of persons not members of the Assembly. He had also addressed a message to the Assembly with assurances of his wish for harmony, and that France desires repose, &c., which was received without emotion.

The report gains ground that Pius IX. intends to abdicate, after the fashion of other modern soverigns, and retire to a monastery. Cardinal Autonelli is preparing a reply or manifesto in relation to the Papal appointments in England, explaining the motives of the procedure in an unassuming manner, to appear at the opening of Parliament. It is said three Cardinals are to be created in the United States, of whom, probably, Archbishop Hughes will be one.

In Spain Narvaez, the Prime Minister, has experienced the instability of human power, having been obliged to resign his post and quit the kingdom.

The pacification of the Duchies of Schleswig-Holstein is complete. Hamburg and Mecklenburg have been occupied by Austrian troops in spite of the remonstrances of the several powers. It seems that Austria and Prussia mean to assume the soverign power, and trample without scruple on the rights of the small states.

The losses of the Christians in the late insurrection at Aleppo are said to amount to 15,000,000 of piastres.

As the time draws near for the meeting of Parliament, rumor is rife as to the nature of the Queen's speech. Various programmes are given, expressive of different species of non-commitalism. It is said that the threatened rupture in the Cabinet has been averted; and ministers keep a strict silence on the measures to be proposed.

A letter of the Bishop of Durham had been published, stating that adequate measures for restricting the circulation of Papal Bulls and preventing the use of new titles, and forbidden the existence of monastic institutions, would be adopted, and to prevent any encroachments on the royal progrative. In a second letter, however, he says, that he merely expressed his own opinions, and did not speak from official information.

We find it stated in the *John Bull* that the Rev. ERNEST HAWKINS, B. D., will be appointed Bishop of Newfoundland. Many here will rejoice at the appointment so deservedly conferred.

The Rev. Robert Eden of Leigh, has been elected Bishop of Moray and Ross, as successor to Bishop Low. A protest was presented against the election, and the case will come before the Bishops.

A story has been industriously circulated that Dr. Pusey had been prohibited by the Bishop of Oxford from preaching in his Diocese. The Rev. C. Marriott has effectually contradicted the report, and shown its falsity. The Bishop, however, has requested an explanation of the statements of Mr. Dodsworth concerning Dr. Pusey, and the Doctor has issued a pamphlet of 250 pages, which is said to be a very masterly vindication.

The rumored revision or alteration of the Prayer Book engrosses all minds. The Puritans have taken alarm at the premature disclosure, and their unscrupulous organ the "*Record*," denies that it is contemplated or desired. Lord Ashley also denies that it is the intention of the London meeting of the 5th December, to take any measures for that object. This must be a "sober second thought," as his Lordship's speech bore a very different aspect.

Some of the Church papers state that a *Royal Commission* is talked of to revise the Prayer Book, without the authority of Parliament; and again, that a *Royal Injunction* will be issued to prohibit "tractarian" practices and ceremonies. If the Sovereign undertakes to alter rubrics and offices by virtue of her fancied supremacy in spiritual matters, the idea of a *Papess* is no longer a myth.

A Mr. Bagshaw has held a long correspondence with the Bishop of London on the subject of a *Proprietory Chapel* which he wanted to establish in a destitute part of London. The Bishop required that the building should be endowed, and set off as a district *Church*, and consecrated. This Mr. B. would not do, as he wanted to keep the thing in his own hands. It seems that this irregular proceeding has been allowed in times past on account of the legal obstacles to the divisions of parishes, but the passage of the *Church Building Act* has removed all difficulty. Mr. B., an Ultra-Protestant, wished, it sems, to have the appointment completely in his own hands, and use an *unconsecrated* place of worship; he has, therefore, published the correspondence for the information of the dear "Public." Such influential and well-informed prints as the *Daily News* are mighty wroth with the Bishop.

The *Guardian* says—

We hear something from time to time about a malcontent party among the Romanists themselves. The seat of disaffection is in the northern counties, particularly in the Beverley district, where a number of clergy are said to have met last week to insist upon their "ancient rights," and remonstrate against infringements of the prerogative of the Crown. Their wants and wishes are developed by an anonymous writer (said to be a Romanist clergyman of influence) in the *Daily News*. They are these—Diocesan Synods, Diocesan Courts, leave to elect their own Bishops, the right of having their own temporal matters decided by municipal courts of law, emancipation from the control of Propaganda, and a new statute of provisions against the Pope. In short, they want a reformation of their whole ecclesiastical system by act of Parliament. As to the actual state of the law, and the principles of the remedy they wish to apply, both the journalist and his correspondent seem to be somewhat in the dark. The Court of Chancery has already full power—and no other authority, either here or abroad, can lawfully have any—to protect and regulate the administration of all trust funds, and endowments dedicated by Roman Catholics to religious purposes, just as the same Court deals with the property of Wesleyan or Baptist congregations, provided the trusts are legally constituted; guiding itself therein by the intention, or presumed intention, of the founders of the trust, and therefore, of course, by the rules and by-laws of the religious community to which those founders belonged. What those laws *are* is matter of evidence. What they *are to be*, and whether the English Romanists are to be Papists or Protestants—to obey the Pope or not to obey him—is a matter which the law, kindly at least, if not wisely, leaves them to settle for themselves. Whether the late act of the Pope, abrogating at one sweep the existing rights of patrons, and incumbents, congregations and trustees, so far as they stand in the way of the new hierarchy, would be considered by the Court of Chancery as the lawful exercise of a power recognized by the constitution of the Roman Church, and therefore among the contingencies contemplated as possible, by existing trust-deeds, or as simply null and void, is an argueable question on which Mr. Anstey may intertain one opinion, and Mr. Bowyer another. But be this as it may, it is certainly a power to which the law will not compel them to submit, and which it cannot authorize them to disobey. If they want acts of Parliament for the settlement of their internal concerns, let them have them and welcome; but all the legislation which the wit of man can devise will not enable them to share the advantages, without the inconveniences, of belonging to a Church which admits no local independence, and whose central offices of administration are in an Italian town on the shore of the Mediterranean.

THE REV. W. J. C. BENNETT.—*The Guardian* states that Mr. Bennett is engaged in winding up the accounts in connection with his charitable institution, and may be expected to complete his resignation before the end of the week. He has taken no part in any of the services since the publication of his correspondence with the Bishop of London. The altar cloths and other decorations of the chancels of the Churches of St. Paul's and St. Barnabas, which were removed, have been restored. The choral services have, "for the present," says the *Guardian*, "been done away with." A public meeting of lay members of the Church of England in the district of Saint Paul's and St. Barnabas was held, on Wednesday evening, for the purpose of addressing the Bishop of London against the Rominish practices still carried on in the parish. The address was opposed, on the ground that many of the practices objected to had been abandoned; but the meeting refused to hear the speaker, and the original address was carried amidst great tumult, as was an address of congratulation to the parish of Chelsea, on "the stand it made against Puseyism.—*Jonh Bull*.

We see by a letter of Mr. Bennett's that he intends to complete his resignation on the 25th of March next.

New Publications.

THE HISTORY OF THE UNITED STATES OF AMERICA. Vol. 4. [2nd Series, Vol. 1.] By Richard Hildreth. New York: Harpers. 1851.

We are heartily rejoiced to see Mr. Hildreth again in the field of historical research, and anticipate much interest and advantage from the perusal of this volume. As we have but recently received it, and have been prevented by other engagements from a careful perusal, we shall reserve our notice for a future opportunity, and content ourselves with a brief extract from the Preface, which explains the author's plan in this series.

"The present volume embraces the administration of WASHINGTON, a period of the greatest importance, as having fixed upon the federal government that character and those methods of administration which it has ever since retained; important also for the origin and array of the party divisions which form a chief subject of the entire work.

"The second volume will include the administration of John Adams and the downfall of the Federalists; the transfer of power to the Republican party by the election of Jefferson; and his administration, starting with the proposal to reduce federal exercises of federal authority to a minimum, and ending with those very extraordinary measures of embargo and non-intercourse.

"The third volume, in relating the administration of Madison, will exhibit the theories of the two political parties brought to the test of a severe experience, by which both the one and the other, but especially the dominant party, were driven to occupy, in a great measure, the very position of their political opponents—a change of ground which in combination with other causes, produced a complete extinction, during Monroe's first term, of the old party divisions, so far as they were grounded upon anything more than mere personal and local antipathies; which indeed had exercised from the beginning an influence by no means inconsiderable."

These three volumes, while they serve as a continuation of the previous History, will form a separate work complete in itself. The present one is published in the same handsome style with the former.

THE BARDS OF THE BIBLE. By George Gilfillan. D. Appleton & Co. 1851. Another edition. Harpers. 1851.

Mr. Gilfillan is well known as a very imaginative and popular writer. He possesses much genius and not a few of its faults. The book before us is written with good intentions and much ability, but it is sadly lacking in that reverent and awe feeling spirit in which a mortal should tread on holy ground and speak of holy things and inspired men. In uttering some sacred truth such as the inspiration of the prophets for example and the mention of the agency of the Holy Spirit, we are shocked by some coarse expression or degrading comparison which excites both mirth and disgust. His love of simile and metaphor leads him frequently into the most ludicrous bathos; while at other times his overflow of such classical lore as is to be found in Lempriere leads to the most absurd jumble of Pagan mythology and Christian doctrine. Thus we have the fable of Jupiter and Danae used to illustrate the mystery of the Incarnation!—which itself is heretically stated to be, "God the Spirit descending on Jesus the perfect man, like a dove, and abiding upon and within him." We are told too that *all present Creeds* have error in them, that a new Paul is needed to reconcile Christianity and the mental progress of our age; that the Bible, as a Revelation, "is not complete, ultimate, perfect, but is to fill its sphere and illuminate its cycle till a brighter luminary shall dawn." And this we are told must be the personal reign of Christ and the millennial period. The Church as the keeper and witness of Holy Writ is ignored throughout, though she has the promise of Christ that the gates of hell shall not prevail against her, and that he will be with her Divinely appointed rulers to the end of the world. Such speculations as our author rushes into increase that scepticism and infidelity he professes to wish to guard his readers against. It is leaving the "old paths" and "hewing out broken cisterns which can hold no water." This itself is one phase of *anomia* and the apostacy predicted to come on the world in the latter days. Having said so much in censure, we would observe on the other hand that there is much fine thought, brilliant imagery and acute criticism presented in this volume, and that, if read with caution, it may lead to a more general and lofty appreciation of the matchless splendors of Hebrew poetry.

Lossing's PICTORIAL FIELD BOOK of the Revolution, No. 11, has been published by the Harpers'. It is the most interesting number that has yet been issued, describing the opening scenes of the long Revolutionary contest. Lexington and Concord are vividly described, and the fierce contest on Breed's Hill, which proved so effectual in exciting the conviction of a favorable termination of the contest for independence. Numerous anecdotes are given of persons engaged, and as usual well executed wood cuts of places, monuments and the like.

We have received from Messrs. Dewitt and Davenport Nos. 351-354 of Littell's LIVING AGE. Among the more prominent articles are, one on "The English Language," from the *Edinburgh*; "The Pencil of the Sun," from *Tait*; "The Microscope and its Marvels," from *Chamber's Papers*; "Memoir of Sir Robert Peel," from the *New Monthly*; "Socrates," from the *Quarterly*; and a very remarable account of John Cartes, entitled "The Souls Triumph amid the body's Wreck, with the usual variety of shorter pieces.

We are indebted to Mr. John Wiley, Broadway, for KALTSCHMIDTS SCHOOL LATIN AND ENGLISH DICTIONARY. Published by Lea and Blanchard, Philadelphia. This forms one of the series of School Books prepared by Drs. Schmitz and Zumpt. It is a neatly printed 12mo. of 478 pages, containing the words used by the classical authors commonly read in schools, with English renderings. There are also the derivations from the Greek and Sanscrit given for some words, with specimens of comparative philology from the northern languages of Europe. It is well arranged and reliable as far as it goes, but we believe the best policy is to put a large Dictionary into the hands of the youthful student as soon as he is able to use it, and make him trace the original meaning and progress of change in the use of each word as it occurs. He will thus form early habits of close thought and patient industry, as well as a thorough and accurate knowledge of Latin philology.

We have received from Mr. C. S Francis, Broadway, T. LIVI PATAVINI HISTORIARUM, Libri II, XXX. XXII, another of the same series, and published by the same firm. The text is founded on Bekker's recension after Drakenborch, with various readings from the researches of Dr Zumpt, and especially from the critical edition of Alschefski, who, however, is followed but sparingly, as Dr. Z. states he is not to be implicitly relied on. A brief and useful introduction for the student is prefixed. The volume is printed in the same neat and compact style with its predecessors, but we find, here and there, errors, which must prove very perplexing to a school boy. The portion selected is highly interesting, and notes are carefully prepared, and well adapted to illustrate the text and smooth grammatical difficulties.

FIRST LESSONS IN COMPOSITION, in which the Principles of the Art are Developed in connection with the Principles of Grammar, embracing full directions on the subject of Punctuation, with copious exercises, by G. P. Quackenbos, A. M., Rector of the Henry street Grammar School, New York. D. Appleton & Co, 1851.

"The distinctive features of the work may be briefly enumerated as follows: the developement of the principles of composition in connection with those of grammar; the easy steps by which it proceeds according to the inductive system; the illustration of every point, with exercises, not taken as has hitherto been the general practice from the time honored text book of Mnrray; the method of analyzing subjects; and the frequency of reviews." We think that both teachers and scholars will find this an advantageous manual for the purpose, and if the latter, after a diligent employment of it, fail to improve in the art of composition, it must be their own fault.

JOHN FOSTER ON MISSIONS, with an ESSAY ON THE SKEPTICISM OF THE CHURCH, by Joseph P. Thompson, "Pastor of the Broadway Tabernacle." New York. E. H. Fletcher. 1851.

This Discourse was delivered before the Baptist Missionary Society in 1818. It is written with much force and eloquence, and ardent glow of feeling. It has a special reference to the idolatry and pagan corruption of India, and the means to be adopted, under the blessing of God, for the deliverance and conversion of the inhabitants. It may be read with both pleasure and profit, though the author, In his later years, found occasion to modify some of his statements and arguments.

The WESTMINSTER REVIEW for January (Scott's republication) presents the following list of contents; 1. *Spanish Literature*, being a review of Ticknor's History and Lewes' "Spanish Drama,"—occupied chiefly with the Plays of Calderon; 2. *Makamat, or Rhetorical Anecdotes of Alhiri of Basra*, translated by T. Preston, M. A.; 3. *The Angel World*, by Bailey; 4. *Mackay's Progress of the Intellect*, another of the *liberal* (or infidel) articles for which this Review is becoming noted. The writer says, a great part of the Old Testament is *mythical*. The oldest portion of the Pentateuch was written 400 years after Moses. "The early Hebrew God, *whether identical or not with any heathen deity*, was o a character widely different from the one proclaimed by Micah"—and "emphatically the terrible God"—in fact the same with Baal and Moloch!!! Other blasphemous notions of Mr. Mackay are mentioned and dilated on with strong approbation. 5. *Water Supply*, an able and instructive article. 6. *Educational Movements*, a laudation of the new scheme started at Manchester by Cobden, Bright & Co., and opposing the influence and authority of the Church in the National Schools: it exhibits the usual fallacy of confounding *education* and *instruction*; the imparting mere *secular* knowledge to the youthful mind is not *education* in its true sense. 7. *Continental Prospects*, a powerful sketch from the democratic stand-point. 8. *The Battle of the Churches*, said to be by James Martineau, of Liverpool, a Unitarian Minister, and presenting many points worthy of notice. The points at issue and the progress of the contest between the Churches of England and Rome are clearly sketched: the doctrinal system of the latter is given according to the developement theory of Moehler and Newman, and the Theocratic character of the Roman Church is powerfully depicted. He then shows that the English Church in a measure claims the same spiritual power, and enters at some length into the Tractarian controversy, as it is called. He candidly admits, as will be seen by the extract on the last page, that the "Anglican Movement" is sustained by the formularies of the Church, and speaks very sharply of the *unveracity* of those who deny them or explain them away from their true sense. But in the opinion of this learned and liberal gentleman all these Catholic features must be done away, and the National Church be reformed after the latest pattern of *liberal* Christianity, and be made co-extensive with the State or nation. We shall give another extract next week, as to the nature and extent of the Reform he proposes, an abstract would spoil the richness of the picture. The author has committed some ludicrous blunders, such as making *Beveridge* a "non-juror;" and talking of "postures in the *piscina* and *almoric*"—(see 4th page) which phrase seems to be taken from the renowned Mrs. Partington. The Abstract of Foreign Literature is always one of the most valuable parts of this Review, so far as information is concerned, and the critical notices are always eminently readable, whatever be thought of the principles inculcated.

BISHOPS OF THE CHURCH.—We have the pleasure of acknowledging the receipt of the 2d Number of this attractive publication. It contains three portraits in the same finished style as the first. Bishop Meade's peculiar expression of physiognomy is very exactly given; Bishop Ives's likeness is well preserved, though from the compression of the lips and the partial view of the countenance, not so pleasing as the reality; Bishop Hopkins is also admirably represented, with the air of cheerfulness and *bonhommie* which generally characterizes him. We would refer our readers to Mr. Gengembre's advertisement for further information as to this valuable work.

We are requested to state that the Students of the Theological Seminary will be happy to receive the published Sermons of the Day and other pamphlets at their Reading Room in the West Building. Several periodicals are already furnished there, and others would be gratefully received.

ANOTHER PERVERSION.—We learn from the *Calendar*, that the Rev. Edward J. Ives, who lately officiated at East Haven, and afterwards at Milford, Connecticut, has joined the Church of Rome.

Mr. C. M. Parkman has changed his residence from Boston, Mass., to Edenton, North Carolina. Direct accordingly.

Diocesan Intelligence.

NEW YORK.—*Acts of the Ecclesiastical Authority.*—The Approval of the Standing Committee has been given to the incorporation of St. Mary's Church, Castleton, (Ellicottville) Staten Island.

Mr. John Leech, and Mr. Curtiss T. Woodruff, A. B., of Yale College, have been admitted Candidates for Holy Orders.

Letters dimissory have been granted to the Rev. Cornelius Winter Bolton, to the Diocese of Maryland; and to the Rev. David Brown, to the Diocese of New Jersey.

The Rev. William F. Walker has been received as a Presbyter of this Diocese, from that of Connecticut.

The Canonical Certificate has been received of the election of the following Clergymen, to the Rectorships respectively named, and ordered on record, viz:

The Rev. Theodore A. Eaton, to St. Clement's Church, New York.

The Rev. Samuel P. Parker, to St. Mary's Church, Castleton, Staten Island.

The Rev. William F. Walker to St. Thomas's Church, Brooklyn.

The Rev. William H. Rees, to St. Luke's Church, Rossville, Staten Island.

The Standing Committee have requested the Bishop of New Hampshire to pronounce sentence of Deposition on Ferdinand E. White, Presbyter, as he has renounced the Ministry of the Church, having given information that he had made his submission to the authority of the Roman See.

The Standing Committee have given their consent to the consecration of the Rev. Francis H. Rutledge, D. D., Bishop Elect of the Diocese of Florida.

The Standing Committee of the Diocese of New York have invited the Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire, to perform Episcopal Duties in the Diocese until the 1st of May next. The Bishop has accepted the invitation, and is expected to spend several weeks in New York after the 20th of February; during which time he will administer the Rite of Confirmation in the Churches, and on the days specified in the list annexed. Applications for additional services may be made to the Committee.

By order of the Standing Commmittee
of the Diocese of New York.
WILLIAM BERRIAN, *President*.
BENJAMIN I. HAIGHT, *Secretary*.

New York, February 6, 1851.

Sexagesima Sunday,	Feb. 23,	P. M.	Our Saviour New York.
		E.	Good Shepherd.
Quinquagesima Sunday,	Mar. 2,	A. M	Calvary.
		E.	St. Luke's.
First Sunday in Lent,	Mar. 9,	A. M.	Transfiguration.
		P. M.	Chapel of Grace.
		E.	Holy Trinity, Brooklyn.
Second Sunday in Lent,	Mar. 16,	A. M.	*Ordination*, Ascension, N.Y.
		P. M.	St. Philip's.
Third Sunday in Lent,	Mar. 23,	A. M.	St. Paul's, Brooklyn.
		P. M	St. Mark's.
		E.	Messiah.
Fourth Sunday in Lent,	Mar. 30,	A. M.	Zion, New York.
		P. M.	All Saints.
		E.	Epiphany.
Fifth Friday in Lent,	April 4,	P. M.	Christ's, North Brooklyn.
Fifth Sunday in Lent,	April 6,	A. M.	St. George's.
		P. M	Holy Communion.
		E.	Emmanuel.
Sixth Friday in Lent,	April 11,	P. M.	Grace, Brooklyn.
Sunday before Easter,	April 13,	A. M.	St. Paul's, New York.
		P. M.	Annunciation.
		E.	St. Thomas's.

*** Candidates for admission to the Diaconate or the Priesthood are requested to send in their Testimonials to the Standing Committee on or before the first of March; and to attend the Bishop for Examination, on Friday, the 14th of March, in the Chapel of the General Theological Seminary, Chelsea Square, at 9 o'clock, A. M.

TEXAS.—*Episcopal Church at Marshall.*—The following from the Star State Patriot, is a very complimentary notice of the Rev. H. Sansom, of an Episcopal Church at Marshall.

We congratulate both Mr. Sansom and that branch of Christ's Church with which he is connected, on the success of his mission to Marshall. For this, and his conduct generally in the discharge of his ministerial duties since he has been in charge of this parish, he certainly recommends himself to the favorable consideration of his bishop.

"We are pleased to learn that a congregation of the Protestant Episcopal Church has been organized in Marshall by the Rev. Henry Sansom. Some twenty of our citizens have signed the articles of association pledging themselves to support the church. We regard the visit of Mr. S. as being quite opportune, and cannot but hope that the cause of religion will be promoted by the introduction among us of the sound and scriptural mode of worship, the elevated and conservative sentiments, the liberal and enlightened principles of the Protestant Episcopal church. Mr. S. has preached several times to attentive audiences, in our town, and those who have had the pleasure of hearing him give willing testimony to his talents for the elucidation of scriptural truth, and his soundness "in the faith once delivered to the saints." We are glad that, by the occasion now offered, our citizens have another opportunity to examine all things, and to hold fast to that which is good, and that those whose associations in the distant states whence they came, have been connected with Episcopalian worship, may now be refreshed in spirit, and built up in the faith by renewing their connection with the church of their choice, and early affections.

If we mistake not, the denomination of christians known as Protestant Episcopalians is the only one which, in the agitated state of our country, has not been rent by sectional divisions, and which has not mingled up in its doctrine and discipline the dangerous abstractions that have rent and divided other churches, and placed the northern and southern sections thereof in a hostile attitude to each other.

Mr. Sansom, we learn, intends to organize congregations in some of the neighboring towns, Jefferson &c., wherever there is a sufficient number of members or others who are willing to co-operate in the work."—*Redland Herald*.

CLERICAL CHANGES.

The Rev. Thomas W. Clark, from Trinity Church, Boston, to Christ Church, Hartford, Conn.

The Rev. Robert Nelson has resigned the charge of Latimer Parish, Va., and been appointed a Missionary by the Foreign Committee, to Shanghai, China.

The Rev. Thomas F. Scott, from St. James's Church, Marietta, Ga., to Trinity Church, Columbus, Ga.

Rev. C. C. Pinckney, to be Assistant Minister of Grace Church, Charleston, South Carolina.

Married.

On Tuesday, Jan. 21, at Calvary Church, NY., by the Rev. Prof. J. A. Spencer, Lieut. B. S. Alexander, corps of Engineers, U.S. Army, to Sarah, daughter of Curtis Bolton, Esq.

On Wednesday, 12th inst., at St. John's Chapel, by the Rev. Flavel S. Mines, Melanothon M. Freeman, to Maria Louisa, eldest daughter of the late John Harlow, of this city.

Died.

Wednesday, Feb. 12, at Orange, NJ, Julia Morris, wife of Wm. U. Onderdonk, Esq., in the 27th year of her age.

On Sunday morning, the 9th inst., at the residence of her father, in Guilford, Mrs. Grace F., wife of the Rev. George S. Slattery, Rector of Trinity parish, Saco, Maine, and daughter of N. J. Elliott, Esq., aged 19 years and 3 months. Her funeral was attended from Christ Church, on Tuesday, and a sermon was preached by the Rector of the parish, Rev. L. T. Bennett, from the 23d Psalm, 4th verse. "Tho' I walk through the valley of the shadow of death, I will fear no evil." The Preacher after advancing several considerations which authorize the Christian to adopt this triumphant sentiment as his own, closed as follows:—Anticipating these blessings as soon to be enjoyed, ought the disciple of Christ, as he is passing through the dark valley, to fear any evil? May he not rather in the exultation of his heart, respond to the words of the Psalmist—"The Lord is my Shepherd, therefore can I lack nothing. He maketh me to feed in green pastures, and leadeth me forth beside the still waters. * * * Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." Thus, surely, is the exemplary Christian warranted and encouraged to receive the summons for his departure with joy, and not grief. Thus, when the pains of sickness invade, and strength is languishing, and the world is fading, and death is at hand, may he, with a serious yet holy confidence look up, and lift up his head, for his redemption draweth nigh.

A close of life like this, dear hearers, it is within your reach to secure to yourselves. By the consolations and supports of our holy faith, have multitudes of departing Christians been sustained and carried serenely through the last great conflict. These consolations in their supporting power were delightfully exemplified throughout the wasting illness of this youthful servant of the Lord, whose mortal remains we are about to consign with the sad obsequies of Christian affection, to the stillness and repose of the grave. In tender infancy brought to her Saviour's arms in holy Baptism; instructed from early childhood in those Scriptures which are able to make wise unto salvation; a meek and ready learner and teacher in the Sunday School, and a glad and devout attendant on the services of the Sanctuary, she was happily preserved from most of those temptations and snares which ordinarily beset the path of the youthful. The things of religion were her early choice, and at a suitable age (cherishing as she humbly hoped, right religious affections and purposes, due sensibility as to her last and perishing condition, with repentance towards God and faith in the Lord Jesus Christ) she personally took on herself in the ordinance of Confirmation, the vows of the Lord; and thenceforth has been a constant and exemplary communicant in the Church of Christ. Though her heart was fixed expressly on the things which are unseen and eternal, yet was she not neglectful of the varied concerns which appertain to this life, but found time to make proficiency in the pursuits, studies and accomplishments which qualify their possessor to be an ornament in society, and for extensive usefulness. Sickness, however, began almost imperceptibly its undermining ravages. For a period the fond hope was cherished that its progress might be arrested. At intervals there was temporary relief, but the hidden malady was making deeper and still deeper inroads. And now an opportunity was given to test the stability and efficacy of that Christian hope which was the anchor of the soul. Amid the bright prospects which youth and health painted to her vision, all unexpectedly blighted; amid high anticipations of usefulndss and happiness in the sphere of life, in which Divine Providence was apparently assigning her, all disappointed; amid the complicated trials of an insidious, yet steadily encroaching disease; amid sleepless and wearisome nights and days, or only more wakeful debility and suffering; amid all the thoughts and the sorrows, the trials and the pains which were encompassing her pathway to an early grave, yet was her spirit tranquil and at rest. So lively was her religious hope, and so unwavering her faith and trust in the mediation of her Redeemer, that death was perfectly disrobed of all its terrors. Conscious of the fatal character of her malady, and sensible of the near approach of the termination of her life, she conversed freely and without agitation of her departure, resigned herself entirely to the disposal of the All Wise, and waited patiently and peacefully, the final summons. Such measures of grace and consolation were vouchsafed her, that she was enabled in looking forward to the grave, to adopt, as expressive of her confidence and hope, the triumphant words of the Psalmist—"Though I walk through the valley of the shadow of death, I will fear no evil." O! it is a precious attainmen thus to have the mind at ease when the corruptible body is wasting and falling into dissolution, at such an hour, it is a precious attainment to be able to possess our souls in peace and patience. Suffering is there alleviated of most of its distressing power; death is contemplated as a release from the remainder of sin and sorrow, and the grave is looked forward to as a place of slumber to the weary and pain-stricken, introductory to their awakening into regions of light and immortality. To attain this, a consistent walk as becometh the gospel of Christ, is the necessary preparation. Uncertain, beloved whether, you may not even now be on the very confines of the dark valley, O! with what solicitous earnestness should you seek forthwith to find a personal interest in the salvation of Christ, and with what fervent zeal and diligence should you follow him unto the end fully. Then will you be prepated for every vicissitude which may yet chequer the course of your earthly pilgrimage, but *above all*, will you be prepared, when the tide of life is fast ebbing, when the last pulse is beating, when flesh and heart faint and fail you, then will you be prepared to find God the strength of your heart and your portion for ever.

Notices.

LECTURES ON THE APOCALYPSE.

The Rev. John Grigg will deliver the tenth Lecture of the series, on Sunday evening, the 23rd instant, at the So. Library Room, Broadway, service commencing at 7½. Seats free. Subject,—"On the Outpouring of the Seven Apocalyptic Vials," which will close the Lectures for the present upon the Apocalypse. On Sunday evening, the 2nd March, another subject for exposition, will be commenced, which will be announced next week. As it is proposed to establish a permanent Scripture Lectureship, (seats free) aided by the clergy, upon the Miracles, Parables, Prophecies and Facts, &c., of the word of God, which may instruct and interest the inquirer after Divine Truth. A morning service is also held at the same place at 10½ o'clock.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A sermon will be preached in St. Paul's Chapel, on Sunday evening next, by the Rev. Eli H. Canfield, and a collection made in aid of the funds of the Society. Divine services to commence at 7½ o'clock.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 69 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend to the poor, a sovereign and a bundle of clothing; by Messrs. Stanford and Swords, from R.D, $10; M P, 1.

To the friends who have strengthened his hands in the field of labor assigned him, he would renew the expression of his devout gratitude. Their kindness and assiduity have alleviated the sufferings of the afflicted, and opened a door of hope to many on the borders of despair. May we not firmly trust that their prayers and their alms have gone up for a memorial before God? Yet much remains to be done. Though the winter has been comparatively mild, and no alarming epidemic has extended its ravages, not a few have had large experience of the pressure of want and affliction. The loved parental form has been laid low by disease, with no couch on which to recline, and no means by which the common necessities of life could be procured. The last few weeks have presented before your missionary some of the most painful cases of entire destitution, in the sick room, and where the messenger of death had recently been, on which his eyes ever rested. He has expended in affording relief whatever has been entrusted to him for this purpose; and, once more, in behalf of these children of sorrow, looks to the benevolent with cheering confidence for the continuance of that aid, which he has never sought in vain.

Feb. 18, 1851. LOT JONES, 77 2d Avenue.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By Messrs Stanford & Swords, from J H E, 5; by the same, N H N, 2; do, E F, 20.

Further donations are respectfully solicited. They may be left with Messrs Stanford & Swords.

B. EVANS, 172 Broome st.

Beb. 18, 1851.

The undersigned acknowledges the receipt of $1 from J H S, for Rev J L Breck's Mission at Minnesota; $5 from C J Potter, Rector of All Saint's Ch, Wolcot, Ct, for ditto.

Feb 17, 1851. JOHN L. ASPINWALL, 54 South st, NY.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, from Jan 27 to Feb 3.

St Pauls, Augusta, Geo, 70; St James, Poquetanock, Ct, 6 50; St Johns, Waterbury, Ct, 254 38; Crucifixion NY 2; Trinity, Newark NJ, including 6 64 from SS, Christmas offgs, 27 37; St Gabriel's, Windsor, Ct, 3; Ogeechee mis-Geo, half, Af 5; Sigma, Detroit, 4; Christ, Oyster Bay LI 14 50; legacy of late Miss Eliza Bruce, Halifax, Va, 50; Miss Sarah S Broadnax, Va, 5; Christ, Charlottesville, Va Rev Rk Meade, 105; C J Meriwether, 10; total thro' W H Hubbard, Esq, Richmond, Va, 170; St Lukes, NY, 46 18; Christ, Sharon, Ct 11 50; Christ, Macon, Geo, of wh 2 50 for Greece, 70 70; Christ, Brooklyn, LI, monthly offgs, 102 Miss Catharine Christ, Boyden parish, Va, 5; Ascension, NY, Gen Fund, 342 25; Fem Sch Building, China, 150; China, 25; Af, 7 50; Mrs J D F, hf year's supt, Anne Glover, Cape P, 15; Athens, 1 50; total, per Stewart Brown, Esq, 541 25; Christ, Norfolk, Va, 100; do SS, ed Af, W H Taylor and Cath Shepherd, 40; St. Johns, Kingston, NY, 11; avails, fem industry of St Andrew's ch Phila, for Mrs Hill's fem sch, Greece, 25; St Matthews, Francisville, Phila, 11 85; first payt by Miss Mary Wetherell, ch of Atonement, Phila, ed Af, Kingston Goddard, 20; All Saints, Lower Dublin, Pa, Rev Mr Beatley, 5; Emmanuel Holmesburg, Pa, Gen, 2 50; Af, 4; thank offgs for Greece, 5; total, 11 50; Thos J H Eccleston, Esq, Cambridge, Md. Af 3; China 3—6; St Martin's parish, Marcus Hook, 18; Calvary, Rockdale, Pa, by Rev C Breck, 5; by do St Johns, Concord, Del co, Pa, 1 75; total, from S Wilcox, Esq, 104-10; Am Tract Soc, for tract operations in Greece, 200; SS Grace, Berryville, Clarke co Va, 4 25; SS, Christ ch, Middletown, Ct, ed, Af, 10; St Andrews, Walden, Orange co, 4 33; by Rev Jno B Keech, Epiph coll, St Johns, Baltimore, Md, 5 50, a lady; a daughter of a deceased clergyman of Christ ch, Harford co, 4; a gentleman of the same 50c; total, thro' Rev Fogilby, 10; St Lukes, Phila, thro' E Wilcox, esq, Gen, 426 63; Af 5; total, 431 63; St James, Westville, Ct, 5; Christ, Gardiner, Md, by Bishop Burgess, 37; Salem Fauquier co, Va, 8 50; St Marks, Lewistown, Pa, 8; SS of do, 2; total 10; Meherrin parish, Va, by Rev P G Roberts, 10; family mite box, 5. Total 2324 19

P. P. IRVING,
Feb. 3, 1851. 2 Park Place.

☞The Treasurer also acknowledges the receipt of $904 39 cents, from Feb. 10 to Feb. 16. Particulars next week.

The Rector of the Free Church of the Holy Martyrs gratefully acknowledges for the poor and needy:

Thro' Messrs Stanford & Swords, 5 from J W DePeyster Esq; 2 50 from a lady in Orange; E F, 20.

The return of the very severe weather makes the demands on the Missionary urgent and constant. The joy imparted by the relief already given, has been most cheering. The poor and destitute feel a great debt of gratitude to their favored brethren.

These donations have been very timely, many hearts have been gladdened by their aid. Further help may be left with Messrs. Swords & Stanford, 137 Broadway, or with JAMES MILLETT,

Feb. 18, 1851. 133 Eldridge st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 11th Feb., the following contributions, viz:

From All Saints ch, NY, Rev W E Egenbrodt, m'ly offs 111 87; bequest of Mrs Martha Q Lewis, late Parishioner of All Saints ch, NY, by the hands of Rev W E Eigenbrodt, 50. Total, 161 87.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Feb. 18, 1851. 55 Water street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 11th Feb., the following contributions, viz.:

From St Annas ch, Fishkill Landing, Rev Dr Robertson, 22 13; All Saints, NY, Rev W E Eigenbrodt, 54 30. Total, 76 43.

C. N. S. ROWLAND, Treasurer,
Feb. 18, 1851. 55 Water-st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 13th inst.

From Charles Seymour, Esq., Trea. Dio W NY.

From Trinity, NY, 26 16, and 1; St Johns, Buffalo, 20; Trinity, Lowville, 2 69; Trinity, Utica, 5; Zion, Pierrepont Manor, 17; Zion, Fulton, 1 41; St Lukes, W Granby, 2; Calvary, Homer, 1 79; St Marks, Hunts Hollow, 1 50; St Johns, Marcellus, 2; St Thomas, Hamilton, 2 53; St Michaels, Querses, 8 68; St Johns, Whitestown, 1 75; St Johns Mt Morris, 10; St Peters, Dansville, 2 80; Lydia Tabor, of Clarkson, by Dr. Van Ingen, 5; St Andrews, Bradford, 3 35. Total, 114 66.

Ch of the Holy Trinity, Brooklyn, Rev Wm H Lewis, D D. 45; St Peters, Lithgow, Dutchess Co, Rev H Wheaton, 3; C C Moore, LL D, ann, 2; A R Cushman, ann, 2; Mrs H Laight, ann, 5; don, 25. Total, 196 66.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 18, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 13th inst.

From Diocese of W NY, by C. Seymour, Esq, Trea.

St Lukes ch, Harpersville, 2; Trinity, Constantia, 31c; Trinity, Utica, 6 80; Trinity, Lowville, 2. Total, 11 11.

St Peters, Lithgow, Dutchess Co, NY, Rev H Wheaton, 2; Mrs H Laight, ann. 5; A R Cushman, ann, 1; Rev E D Barry, DD, don, 5. Total, 24 11.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb 18, 1851. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Feb. 11, viz:

Grace, Sheboygan, Wis, 2 20; St Ansgarius, Chicago, Ill, 12; Grace, Camden, LC, 30 30; St Stephens, Middlebury, Vt, 28 37; St Clair, Mich, 3; Princeton, Ky, 5; Hopkinsville 7 25; thro C Seymour, Trea of the Dio of W NY, St Stephens, New Hartford, 14 58; St Michaels, Genesco, 19 88; Zion, Pierrepont Manor, 27 44 (Jews) 5; Trinity, Constantia, 1; Calvary, Homer, 5 30; St Pauls, Angelica, 2 50; Trinity, Utica, a com't, 5; Zion, Rome, 13 72; Grace, Lockport, 22; Grace, Utica, 36 50; St Pauls, Syracuse, 17 62; Christ, Manlius, 3; St James, Skaneateles, 15; St Peters, Cazenovia, 2; Christ, Jordan, 2; St Pauls, Lewiston, 2; Trinity, Utica, 19 36; SS, 4; Grace, Lyons, 8 36; Emmanuel, Adams, 1; Binghampton Christ Ch, Ladies Sewing Soc, 15; Zion ch, Greene, 8; St Andrews, Bradford, 10; St Johns, Ellicottville, 9; St Peters, Auburn, two sisters, 2; St Marks, Leroy, 28; St Thomas, Bath, 11 80; Trinity, Rochester, 70; St Johns, Canandaigan, 14; Trinity, Buffalo, 32 50; Trinity Elmira, 5; Zion, Fulton, 3; St Johns, Buffalo, 61 78; St Pauls 25 54; St James, Syracuse, 6; St Pauls, Owego, 10; St Pauls, Oxford, 20 10; anonymous, 2; H C Stowell, 1—562 98; St Thomas, Glassboro' NJ, 7; St Peters, Lithgow, 5; St Thomas, Amenia, NY, 5; Miss J Hitchcock, Sharon, Ct, 3; Trinity, Fairfield, Ct, 20; Miss A S Niblett, Cumberland Pa, Va, 5; Grace, Clarkesville, a member half 2 50; St Johns, Dubergen, Iowa, 5; Lawrenceburgh, Inda Pa, J H Dunn, half 2 50; Sigma, Detroit, Mich, 6; a lady of the Ch of the Ascension, NY, by Mr Jackson, 10. Total, 722 10.

THOMAS N. STANFORD, Treas.,
New York, Feb. 18, 1851. 137 Broadway.

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Poetry.

For the Churchman.

"If thou, Lord, should be extreme to mark what is done amiss, O Lord, who may abide it!"

If the Lord in His righteousness judge us extreme,
 And all actions amiss are kept registered there,
Tho' small, or uncared-for, or harmless, we deem,
 Still, when the last Judgment shall lay them all bare,

How appall'd will we shrink from the terrible sight,
 How gladly repent, when alas! 'tis too late,
Idle words, sinful thoughts, wicked deeds, brought to light,
 All long since forgotten; now, how crushing their weight.

Who, who may abide this dread reckoning day!
 Or who the hot wrath of the Judge shall withstand!
No door of escape sheds one comforting ray,
 No Saviour to take from thee sin's hateful brand.

My laws ye have broken, my Sabbaths polluted,
 Are the words of the Judge to the world gather'd there,
My offers of pardon ye wantonly slighted,
 And now shall my ears hearken not to your prayer.

Oh, then on the hills ye shall call to conceal you,
 And cover you safe from His terrible wrath,
But ah! condemnation eternal has sealed you,
 Too late to re-travel your back-sliding path.

Then while there is time, take the warning now offered,
 Be wise, and repent, ere the daylight is past,
While the pardon of Jesus is still freely proffered,
 Ere the night whose black darkness eternally lasts.

Burlington, N.J. A. M. H.

Selected Matter.

Society

FOR THE PROPAGATION OF THE GOSPEL.

From a "Summary Account of the Society," &c., &c.

Before proceeding to give an account of the Society's present labors, it ought to be recorded, that the Protestant Episcopal Church in the United States of America was planted in that country principally by means of the Society for the Propagation of the Gospel. Previously to the separation of the American Colonies from the mother country, in 1783, the Clergy were almost entirely supported by the Society. The first North American Bishop, Dr. Seabury, was one of its Missionaries. There are now 30 Bishops in the United States, and upwards of 1,300 Clergy, who, with the flocks committed to their charge, estimated at 2,000,000 in number, may be said to owe their organization as a Church, under God, to the earliest efforts of this Society.

The Society's exertions are now directed chiefly to British North America, the West Indies, the Cape Colony, British India, and Australasia.

BRITISH NORTH AMERICA.

The whole number of Clergy in connection with the Society in these Colonies is 278, distributed in the following manner:—

Name of the Colony.	Extent in sq. miles.	Population.	No. of Society's Missionaries.	Charge to the Society in 1848. £
Canada West (Or, the Diocese of Toronto,)	100,000	710,745	101	5,693
Canada East (Or, Diocese of Quebec)	200,000	782,767	64	6,257
Nova Scotia	15,617	164,126	39	4,736
Cape Breton	4,687	35,000	3	
Prince Edward's Island	2,131	47,034	6	
New Brunswick (Or, Diocese of Fredericton)	26,000	156,162	40	4,940
Newfoundland	86,000	96,506	21	5,836
(Labrador)			1	
The Bermudas	22	9,821	3	

The call, however, for the increase of Clergy in these Colonies, is still unceasing. In the year 1847, 109,680 persons emigrated to the British *North American Colonies*, besides 142,154 who landed in the United States. This is the largest emigration on record; yet, notwithstanding this, not fewer than 219,298 emigrants more left our shores, *for the same quarter of the globe*, during the course of the year 1848; while the number in 1849, *to all parts*, it is expected will prove to exceed 280,000. While, however, government, associations, parishes, stipendiary agents, are all recommending emigration as at once a remedy for the increasing poverty of this country, and the best means of augmenting the industry and wealth of the colonies, none of these parties undertake to supply the emigrant with the ministrations of religion for himself, or the means of educating his children. The religious department, so to speak, though necessary to the permanent success of any scheme of colonization, is passed over by its leading advocates, and left entirely to the Society for the Propagation of the Gospel. Besides its labors abroad, it has appointed the Rev. J. W. Welsh, Chaplain at Liverpool, to superintend the departure of emigrants from that port, and to advise with them in all things relating to their temporal and eternal welfare.

"The rapid increase of our population," writes the Bishop of Toronto, "requires yearly a great accession of Missionaries. Upper Canada now contains about *seven hundred thousand* inhabitants, and in less than ten years the number will exceed one million: and if we suppose one-third to belong to us, and take into account how they are scattered over a vast surface, if will be found that, before the expiration of that time, *we ought to have two hundred additional Clergymen*; and indeed we could at this present moment employ half that number to the greatest advantage." It is encouraging, however, to find, that while, in 1819 there were, in all the western division of the province, only nine Clergymen, now—God be praised!—there are upwards of *one hundred and thirty*.

The actual state of spiritual destitution is thus described by his Lordship:—

"*There are two districts—Victoria, containing twelve townships*, (each township being equal in extent to about twenty average English parishes, *and Ottowa, containing, the first but three, the second but one, Clergyman*. The Wellington district is still worse, for it contains *twenty-seven townships*, and has only one resident Minister, and one travelling Missionary. In the *Huron* district there are only *three clergymen for twenty-one townships*. In short, out of *three hundred and fifty organized townships*, into which the Province is at present divided, there are *two hundred and thirty-seven, or more than two-thirds of the whole Diocese, with no resident Clergyman*, while it is computed that a Clergyman might find ample employment in each, and in many of them the services of three or four are required;" and subsequently he has written, "Villages are seen to start up in a few months, and we ought, if possible, *to open eight or ten* new Missions, annually for some years to come."

In CANADA EAST, or the Diocese of Quebec, "No fewer than 15,390 persons in all," says the Bishop of Montreal, "are stated as unaccounted for, in point of religious denomination; which must be mainly attributed, I apprehend, to their deprivation of the means of grace." The Report of the Society for 1848 contains a lengthened account of the death of three of the Society's Missionaries, by fever, caught in the midst of their labors among the emigrants at the quarantine station. The division of this See is on the point of being effected. [Now completed.]

The Bishop of NOVA SCOTIA reports that he has seen his Clergy, in that province, increase from five to eighty; and that, out of 150 Churches in his Diocese, there are not ten which have not been aided in their erection by the Society's grants. In this Diocese there are 114 *Churches and Chapels*, of which *three only* were in existence when the first Bishop landed on the shores sixty years ago, without reference to the new Sees of Newfoundland and Fredericton, formerly portions of this Diocese, and portions in which similar progress has been made. The provision of our Clergy is lamentably insufficient."

In NEW BRUNSWICK, a country equal in size to nearly all Scotland, out of 80 parishes, 57 were without settled Clergymen on the arrival of the Bishop of Fredericton, in June, 1845. "I have preached everywhere," writes the Bishop, "in churches, in school-houses, in taverns, when there was no school-house: and I might wear myself to death with this work alone, *so destitute are the people, and so eager to hear*." "The Society," he writes more recently, "will judge of the destitution that prevails, when I tell them, that after filling up twelve vacancies, *I could find immediate and full employment for twenty additional Clergymen, without diminishing the labors of any one at present in Holy Orders*." Since the Bishop's arrival, the number of Clergy has been increased from 29 to 45; and the income of the Church Society amounts to about £1,000. The work is going on at the Cathedral. The large west window has been put up, and the nave roof erected.

In NEWFOUNDLAND, the Bishop and Clergy who minister to its poor and ignorant population are for the most part maintained by the Society: the number of the Clergy in the island has been increased, since 1839, from 10 to 37. About fifty Churches have been aided in their erection by the Society's grants. "Hundreds, nay thousands," the Bishop writes in January, 1847, "in many settlements in Placentia Bay, literally are as sheep not having a shepherd: Christians in a Christian country, perishing for lack of knowledge, without sermons, sabbaths, or sacraments."

From the Westminster Review.

Sacerdotalism in the Church of England.

The Clergy just now are very angry with the Catholics; which is taken by simple people as proof that they are truly Protestant. There are some indeed, who look a little further, and suggest a revision of the Prayer Book. But what are the alterations contemplated? A shortening of the Morning Service,—a better selection of the lessons,—an omission (unless as a record) of the Athanasian Creed,—with such a reform in the rubrics as may exclude Tractarian "histrionics": all good proposals in themselves, but leaving the active source of evil entirely untouched. The real mischief of such a phenomenon as the temple of St. Barnabas is not in what meets the eye, not in vestments, lights and postures in the *piscina* and the *almoric*, in the sign of the cross or swell of the organ; these things are in themselves matters of perfect indifference, and, were they mere externals, might be as harmlessly allowed as the candles retained by the Lutherans not only in their Churches, but even in the baptismal service at private houses. But for the meaning they embody, the new excesses in these things would be mere spiritual fopperies, which a bishop might usefully castigate with peremptory contempt; they are, however, much more than this; they are more even than the mere court etiquette, attached by custom and accident to the Papal system, disagreeably reminding us of discarded mummeries; they are the symbols of one special thought, the clear, deliberate, precise language handed down for its picturesque expression; the ceremonial that surrounds a certain doctrine, which, if true, is the living principle, if false, is the consuming disease of pure Christianity. What is that doctrine?—that the clergyman is a priest, and the communion-table an altar, and that by letters patent from God, it is only through the hands of one and the rites of the other, that Divine grace can enter any soul of man, and sin depart. This it is which alone gives significance to the new practices: and this, unfortunately, has full warrant from the Prayer Book, and, while it stands there, bids defiance to the resources of Episcopal discipline. Till it is cancelled, the Tractarian acts with reason in introducing his favorite emblems; the bishop in prohibiting them, acts with no reason at all; the one has an idea to convey, the other has none to exclude; in the hands of one the contest is for a principle, in that of the other it is an empty logomachy. So long as that element remains, there could be no more foolish task than the reform of the rubrics, and the simplification of the ritual. You might dress your clergymen like Quakers, furnish your chancel in the style of Cromwell, make your communion-table like a joiner's bench, and set it to the north; you would find that, as silk and surplice do not make a priest, neither can coercive drab and sackcloth unmake him; that it is not the altar decorations, but the altar doctrine, in which the grievance has its life. Take the sacerdotalism away! Say with Luther that every Christian, with only the inward ordination of the Spirit, is on a par with priest or bishop, and that the minister is but the delegated teacher, qualified "proprio motu et generali jure;" * and all the millinery and upholstery, and mystifications of the sanctuary, will spontaneously wither, never to appear again. Some of our prelates, many of the clergy, and vast numbers of the laity are well aware of this; they know too that the priestly doctrine, with much that hangs upon it, has no real life in the heart of the English people, and is little better than a monstrous unveracity, yet they will leave it as it is, will screen it as a fundamental of the Church, will gladly divert attention from it by a vigorous attack on the mere external symptoms, which engage the eye and the passions of the multitude. Englishmen have ceased to look for transparent simplicity and directness in their clergy, except in matters which lie remote from the dogmas of their profession, and in persons like Anglicans, seized on by some new, perhaps dangerous idea In the mass of the orders, and especially in the prelates, the clan feeling is well known to be so strong as to overpower the natural virtues, and enfeeble the Christian graces, to give unconsciously to the possessor, but conspicuously to the observer, not only the double tongue, but the double mind to work it, to teach the out-spoken the acts of reserve, to bind the living and truth-loving intellect to the dead bodies of the very errors which, in days of nobler prowess, itself has slain, and even oblige it to provoke them into vivacity again, and show them off as if they were alive. No amount of solemnity of profession can afford the least index to a clergyman's real state of mind in a Church where Catholics, Calvinists, Latitudinarians, all protest, by hundreds, their entire and detailed assent to the same elaborate system of theology; the result is, that the preachers of truth in their own place and office, are the very last persons in the nation to be believed; that the pulpit is as little trusted for sincerity as that appointed resort of hired advocacy, the bar; that the letters of the bishops in crises like the present, are not read as reliable expressions of the writers' minds, but watched as diplomatic manifestos, and studied as the artful movements of a game. Hence there is no hope that any bishop will do more for the Church than die in it. To seize the moment for effective revival, the moment of detested incompetency, or inevitable change, of reanimated Protestantism, of lay interest and enthusiasm, of pacified non-conformity, and by trenchant reforms call back the alienated portion of the nation, is an enterprise beyond the aims, and—mainly on that account,—beyond the power of those to whom England is ecclesiastically entrusted. And so not even the glaring offence of the hour will be removed: but after stripping off a few of the blossoms and leaves of Romanism, the sacerdotal root will be left in the ground,—to put forth anew, whenever brought once more under the light of a genius intense enough to nurture it, and under the husbandry of Oxford Apostles, God shall give the retributive increase.

But, we shall be asked, will you not allow people to believe in priests and their divine prerogatives? Would you pass a law to hinder it, or compel the High Churchmen to erase the doctrine from their system? Far from it; let every man be entirely free to profess and worship according to his conscience. We only say that this doctrine operates as a disqualification for the exclusive alliance with the State of any Church that holds it; and can never be politically harmless, except where either all sects or no sects are endowed by the commonwealth. The reason is plain. When a body of men tell us, that they are the sole trustees under God, of a certain set of dogmas and channels of grace, they are bound to guard the sacred deposit with incorruptible care, and to hand it down from age to age without the shadow of a change. Their primary obligation is the preservation of an immutable identity of teaching and administration. On the other hand, the primary necessity of a free people is an incessant change of thought and character, and the primary duty of their government, is to re-adapt their institutions to the successive states of the national mind. To suppose that this law of change in human society will make an exception in favor of religion, is a weak defiance of all experience. However fixed the objective sources of faith may be, they cannot fall on changing minds with unchanged results. New acts, new literature, new wealth,—an altered distribution of social classes,—a quickened circulation of ideas,—a copious importation of foreign thought,—inevitably produce a different people, before whom you cannot present the problems of religion with only the old results. The State, we conceive, must accept this as *a fact*; and, ere committing itself to exclusive alliance with any body of disciples, must stipulate, as an indispensable condition that they have a *flexible* faith; not, of course, that individuals are to be called upon to hold loosely by their own convictions, but that there is to be no bar to silent and spontaneous modification from age to age. This is precisely the condition which a sacerdotal communion is bound to repudiate: if it remain not *inflexible*, it is a traitor to its stewardship: and so incompatible are the duties of the two, that the highest faithfulness of a templar Church is supreme unfaithfulness in an Establishment. The co-existence of the two functions—political and pontifical, is simply impossible; either the nation must give up its will, or the Church its trust.

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* See his essay to the Bohemian brethren, as cited by Dr. Moehler in his "Symbolism," Robertson's translation, vol. ii., p. 92. Luther here, as was too often the case, deforms a noble truth with coarse invective. "Catholic ordination is exhibited as a mere daubing, shaving, and jugglery, whereby nought but lying and idle fools, true priests of Satan, were made. One could likewise shave the hair off any sow, and put a dress on any block."

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Institute, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Steamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.

THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.

ANDREW MENEELY.

West Troy, Jan. 1, 1851.

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
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NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco, 37 cents,
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BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

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The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

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The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

Nov. 30, 1850 Church Depository, 20 John St

ALMANACK & CANONS.

FOR 1851.—Sword's Pocket Almanack and Church Register, containing lists of the Bishops and Clergy, and other statistical information to which is added, the Constitution and Canons of the Church.

Published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway

Jan. 4, 6t.

THE ANGELS SONG.

THE Angels Song, by the Rev. C. B. Tayler, author of "Thankfulness," and "Earnestness," a sequel to "Thankfulness."

Just published and for sale by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway

THE EVERGREEN, FOR 1851.

THE Proprietor of the Evergreen, duly appreciating the great success which has attended the publication of his magazine, would, with the commencement of a new volume, again urge its claims upon the reading community. The Evergreen is a repository of religious, literary, and entertaining knowledge for the Christian Family. Its religious teachings will conform to the standards of the Protestant Episcopal Church. Its design is to supply a want experienced by a very large portion of the community, that of a magazine for FAMILY READING, inculcating in a pleasant and agreeable form, the great principles of morality and religion.

The January number will commence the first of the second series of "Letters from Jerusalem," supposed to have been written by a young Jewess to her father, residing at Alexandria. The period selected, is that in which our Lord was upon the earth, and the events which occurred and the persons who lived during that time, are brought before the reader as by an eye-witness. These letters are written expressly for this magazine, by Prof. J. H. Ingraham, of Nashville, Tennessee, and the deep interest of the subject, together with the animated and popular style of the author, have gained for the narrative, an extraordinary degree of favor.

"A Trip to the West," by the Rev. Richard Cox, being an account of his travels through several Western States, will also, it is not doubted, prove highly acceptable to the reader. This will be followed by a series of papers on the "Early Persecutions of Christians," (a subject of the deepest moment) by the same author, and cannot fail to add greatly to the value of the magazine, and the pleasure and improvement of the reader.

The magazine will also contain tales and sketches from the pen of the Rev. Frederick W. Shelton, a gentleman well known in the literary world, and who has been one of the most popular contributers to the Knickerbocker Magazine.

In addition to these, our list of contributers contains a large number of names of the best and most vigorous writers in the country. In point of talent and ability, and interest, the Evergreen for 1851, will excel any volume heretofore published.

The Evergreen will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages Each number will be ornamented with an appropriate and beautiful Steel Engraving.

Price Two Dollars a year in advance. This will also entitle subscribers to engraving of two churches.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending eight subscribers, and the payment in advance therefor, shall receive a complete set of the portraits of the deceased Bishops on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman or other person, sending us 15 subscribers, and the payment in advance therefor, shall receive a complete set of the Evergreen from its commencement, (being 7 volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication office, by mail, and an acknowledgement of the receipt of the money will be sent with the subsequent number of the Evergreen.

From a large number of flattering notices by the press. We extract the following.

Every succeeding number seems to improve, and we can confidently commend it as a Periodical which will supply useful and entertaining reading for the Christian Family. We trust that the new energy and life, which mark its present existence, will secure for it the larger share of favor and patronage it richly deserves.—*Banner of the Cross.*

The Evergreen is a magazine adapted more particularly to that class of readers who belong to the Episcopal Church. It is sufficiently decided in its tone—yet, its advocacy of principles is in a spirit of calmness and moderation, well calculated to secure the attention of any denomination of Christians. Its articles possess a high degree of literary merit. The papers now in course of publication, on the Early Persecutions of Christians, written by the Rev. Ricard Cox, contain much historical information and much edifying reading. The present number commences a series of letters, supposed to be written by a Jewess of Jerusalem, during the life and ministrations of our Saviour. They are from the pen of Professor INGRAHAM, and will possess a rare interest. We are glad to see the talent of that gifted writer, who, for a long time past, has withdrawn himself from the field of authorship, devoted to so noble a theme. We understand he is a regular contributor to the Evergreen.—*Westchester Gazette.*

An able and widely circulated monthly periodical devoted to the Literature of the Church. Each No. contains thirty-two well-printed pages and a finely executed Steel Engraving.

Of its high position as a Literary Periodical, the steady increase of its circulation furnishes an all-conclusive evidence. It is replete with sound argument, sound diction and sound doctrine, and by all those who regard with interest the historical literature of the Church, will be welcomed most cordially.—*Lansingburgh Gazette.*

WM. H. ONDERDONK, Proprietor,
142 Broadway, N. Y

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.

For address, apply at the office of this paper.

Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.

Corner o Centre and River sts., Newark, N. J.

November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Further information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

WANTED.—In a Church School of limited numbers, near Baltimore, a young man about 25 years of age, who has had experience in teaching, and is thoroughly competent to give instruction in all the branches of a liberal education.

To one who can with undivided attention assist in the supervision and instruction of the young gentlemen of the Institution, a desirable home and adequate compensation could be offered.

A communicant of the Church preferred. Address, Frederick Gibson, Baltimore, Md. Feb. 1—4t.

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
67 McDougal st.

Nov 9—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3 —*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.

Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.

By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.

H. P. Gengembre,
Agent for S. Gengembre & W. Anderson

Feb. 15—3m

THE COLLEGE OF ST. JAMES,

Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev. John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md. Jan 18—8t

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,	A. H. Pomroy,
William D. Eaton,	Henry Keney,
Chester Adams,	M. A. Tuttle,
George D. Jewett,	Elisha Colt,
Charles Boswell,	A. W. Butler,
Henry Perkins,	A. E. Burr,
William Mather,	Newton Case,
George H. Olmsted,	William N. Matson
William T. Hooker,	

OFFICERS.

JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.

Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,	John S. Bussing,
O. Bushnell,	Spencer S. Benedict,
David A. Bokee,	J. M. Wardwell,
Alfred Freeman, M.D.,	Cyrus Curtiss,
John M. Nixon,	Henry S. Seaman,
Henry A. Nelson,	Daniel S. Miller,
Samuel C. Paxson,	Isaac C. Cendall,
Jonathan K. Herrick,	John C. Beach,
William Coxe Dusenberry,	Pliny Freeman,
Robert G. Fairfield.	William Barton.

PLINY FREEMAN, Actuary.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$34,581 75	
Paid on dividends, 1847 and 1848, and interest do,	$9,834 69—124,416 44	—186,978 12
Nett accumulated fund,		$1,082,618 09

ASSETS

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of trausmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.

Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit'—

Clerical Frock Coats,
" *Waist " or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option, of the proprietor.